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OF THE

# METHODIST EPISCOPAL CHURCH,

FROM

THE ORGANIZATION OF THE MISSIONARY SOCIETY

TO

THE PRESENT TIME.

BY

Rev. W. P. Strickland, A. M.

## WITH AN INTRODUCTION

BY

REV. B. F. TEFFT, D. D.

"Come over and help us."

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TO THE

OFFICERS AND MANAGERS

OF THE

MISSIONARY SOCIETY

OF THE

METHODIST EPISCOPAL CHURCH,

This Work

IS MOST AFFECTIONATELY AND RESPECTFULLY DEDICATED,

BY THE AUTHOR.

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# PREFACE.

THE following history of missions in the Methodist Episcopal Church commences, properly, with the organization of the Missionary Society, in the year 1816; and it has been the constant and careful aim of the author to chronicle every important fact, in connection with the operations of said Society, from that period to the present time. The materials upon which he has mostly relied in the compilation of the work, were found in the annual reports and other official documents within his reach.

His chief indebtedness, however, is to the "History of Missions, by Dr. Bangs," published in 1832, and now out of print; and also to "The History of the Methodist Episcopal Church," by the same author. The author has enjoyed personal interviews with Dr. Bangs, and received from him many valuable suggestions and much interesting information, in regard to the work. In a communication received from him, in relation to the work, he adds: "That your pen may be guided by *truth* and *love*, is the prayer of

"Yours, affectionately, N. BANGS."

485

# INTRODUCTION.

The following work, on the history of the Methodist Episcopal Missions, is the first ever written on the subject; and it is intended to furnish the public with a complete and arranged collection of all the facts of that history, from the beginning to the date of the production.

This is the earliest period, perhaps, when a history could have been judiciously undertaken; for a work, an enterprise of any kind, has to accomplish something, before a record can be made of its achievements. At this time it can be said, that the Missionary Society of the Methodist Episcopal Church has done that which is worthy of being noted; and, therefore, in writing out the progress of its labors and successes, the author has a right to expect the attention of the public will be directed to his performance.

Not the subject alone, however, but the manner in which it has been treated, calls for notice; for Mr. Strickland has certainly executed his task in a very praiseworthy manner. He begins with the organization of the Society, and closes with its latest operations. He divides his subject in a most natural and perspicuous manner, giving first a chapter on the events and ceremonies of the organization, next a chapter on domestic missions, then another on auxiliaries, which completes the *homeward* relations of his subject.

Then, under the leading idea of its *foreign* labors, he furnishes us successively with a series of chapters on the missions, respectively, to the Indians of the States, to Africa, to Oregon, to South America, to Texas, to the Germans, and to China. The work among the Indians of our

older states, as well as that among the Germans and Oregonians, should have been classed, the reader might think, under the head of domestic missions; but these classes of people were regarded by the author, in their relations to his subject, as foreigners, and have been treated by him accordingly. The eleventh is an important chapter, on missionaries, wherein many invaluable suggestions are thrown out, which will be read with great interest. The twelfth chapter is an appeal in behalf of missions, in which the author has addressed himself to the public with a peculiar force and eloquence, which must stir the hearts of his readers most profoundly. The work closes with an appendix, which contains a large amount of very important matter, compiled from public documents, missionary addresses, and similar sources, in a way to add greatly to the interest and usefulness of the volume.

Here, then, in the following pages, the Christian reader has a pretty full account of what the Methodist Episcopal Church has done for the evangelization of the world; the Christian minister, particularly the Methodist minister, a very interesting memorial of the religious enterprise of a young but important evangelical association; and all missionary platform speakers, so numerous and so useful a division of the worthy laborers in the vineyard of our Master, all the materials necessary for the preparation of their speeches.

But this work will perform another invaluable service. By bringing the successes of the different branches of our missionary operations, at home and abroad, into the same field of vision, it will enable the reader to form an enlightened judgment respecting the comparative promise of these respective branches. He will see, for example, whether a given amount of labor and money will do more good in Oregon than in Africa—among our tribes of Indians, or in foreign countries. It is true, the more recent stations, such

as that in China, have not been long enough in existence to indicate clearly what they will be; but respecting the older ones, a good opinion can be formed from a wise use of the contents of this volume. Our people will, therefore, no longer be under the necessity of hesitating as to the direction where they may most profitably bestow their charities; but, by reading this book, and carefully comparing one field of labor with another, and that for quite a series of years, they can tell, with almost a mathematical certainty, where their means will be likely to do the greatest amount of service.

This volume will, also, without doubt, increase the popular interest in our missionary operations; for the reader will see clearly, that the money already spent has not gone for nothing. For only about thirty years has the Society had existence; and lo! what results have followed its exertions! How many feeble societies it has sustained at home, among our native population, until they were able to live and flourish without assistance! How many souls have been converted, what noble results in civilization have been realized, among the red savages of our own vast territories! What a voice it has sent to the shores of bleeding and oppressed Africa, where the pillars of a young republic have been laid, by the hands of our own missionaries, under the most encouraging auspices, from which religion and civil liberty may ultimately spread over that dark continent! What a hand of kindness it has reached out to all classes of immigrants, especially to the Germans, who, amidst the calculating selfishness of the great majority of our countrymen, have failed to find that warm friendship which they had expected, but who have been led, by the noble-spirited German missionaries, acting under the direction of this Society, from the empty abstractions of neology, rationalism, and infidelity, to the substantial and glorious realities of true religion!

Patriots and statesmen, too, have an interest—an interest they should not fail to realize—in the book now before us. If the history of all past ages brings us any truth established beyond a question, that truth is, that the Christian religion and civil liberty always go together. The institutions of our own country were founded upon the doctrines of the Bible; and the personal freedom and happiness of the inhabitants of every land are measured by the degree of influence which that inspired volume has exerted. If there is any hope for the future political disinthrallment of all enslaved and oppressed nations, it lies in the possibility of bringing their citizens under the daily action of the Bible, by giving ultimate success to the missionary operations now at work, or hereafter to be put in motion, in all countries.

This volume is, therefore, heartily commended to the patronage and favor of all Christian people, whether ministers or members, and to all Americans, who have the good of their country, of true religion, and of sound liberty at heart, with the confident expectation that it will be welcome.

B. F. Tefft.

*Cincinnati, October* 30, 1849.

# CONTENTS.


## CHAPTER I.

ORGANIZATION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Design of the Author—Act of Justice to Dr. Bangs—His Early Connection with the Society—His Labors—Revs. John and Charles Wesley's Labors in the Southern Colonies of this Country—Mr. Wesley's First Missionaries to this Country—Character of Methodism—The Labors of the First Missionaries—General Harrison's Opinion of—The Identity of Methodism and Missions—Importance of the Organization of a Missionary Society—Reasons for such Organization given—Meeting of the Ministers and Book Agents in the City of New York, called to take the Matter under Advisement—Resolution in regard to the Expediency of the Measure—Committee appointed to draft a Constitution—That of Dr. Bangs accepted unanimously—A Second Meeting called—Addresses by Rev. Messrs. Garrettson and Soule—Constitution adopted, Article by Article—Constitution—Its Connection with the Bible Cause—Organization of a Methodist Bible Society—Its Dissolution in 1836—American Bible Society—An important Scrap of History—Reasons for the Organization of a separate Bible Society—Co-operation of the Church with the American Bible Society—Officers and Managers first elected—Dr. Bangs requested to prepare an Address and Circular to Members of the Church, and the several Annual Conferences—The Address—Prospects of the Society—Letter from Bishop M'Kendree—Action of the General Conference in relation to the Society—Report of the Committee—Dr. Emory—Extract from Report—Action in relation to the Constitution—The word Bible stricken out of its Title—Amendments of the Constitution—Revised Constitution—By-Laws of the Board of Managers—Act of Incorporation and Revised Statutes—Mission House and Property of the Society.....Page 21

## CHAPTER II.

DOMESTIC MISSIONS.

Care for the Native Population of our own Country—First Object of the Society—Foreign Population—Germans—Regard had to order of Time when Domestic Missions were established—New

Orleans Mission—Its Success—Missionary District in the bounds of the Tennessee Conference—Nine Missionaries sent—Formation of Circuits—York and Long Island Mission—New Field—Highland Mission—Revival of Religion—Hampshire Mission—Formed into a Circuit—Red Hook Mission—Unsuccessful—Abandoned—Harlæm Mission—Prosperity—Taken into the Regular Work—Hammonasset Mission—Newburyport and Gloucester—Piscataquis—Pensacola and Mobile—Early—Florida—Tallahassee—Holmes Valley—St. Augustine—St. Johns—Mission to the Welsh People in New York—St. Mary's—St. Clair—St. Joseph's—Defiance—Providence—Fox River—Logansport—Galena—Salt River—Gasconade—West Prairie—Brownsville—Iroquois—Jonesboro—Rock Island—Des Plaines—Fort Wayne—Grand Prairie—Chicago—Fort Clark—Carroll—Randolph—Lee—South Bend—West Point—Maccoupin—Peoria—Fort Edwards—Henderson River—Blue River—Upper Wabash—Kalamazoo—La Port—James' Fork—Alachua—La Fourche—Lake Bolivar—Big Sand—Braddock's Field—Mattanawcook—Hatton—Savannah—Pon Pon—South Santee—North Santee—Cooper River—Wateree—Upper Santee—Wacamaw Neck—Catawba—Bristol—Laurel Hill—Conemaugh—Cambria—Sinemahoning—Smethport—St. Mary's—Fort Finley—Cumberland—King's River—White River—Ambarrass—Ottawa—Golconda—Dubuque—Tippecanoe—Eel River—Mississinewa—Clinch River—Mountain—Centerville—Paint Creek—Yala Busha—Tallahatche—Walker—Baldwin—Blakely—Catahooche—Oconee—Monroe—Upson—Vans Valley—Chistatee—Conesauga—Nassau—Atamha—Irwin—Portsmouth—Ocracoke—Craig's Creek—Matawoman—South Fork—Somerset—Bergen Neck—Maunch Chunck—Worcester—East and South Hampton—Guilford—Farmington—Dresden—Watson—Brookville—Ridgeway—Logan—Nicolas—Plymouth—Calhoun—Gilead—Highland—Kentucky—Salem—Vandalia—Flat Branch—Bureau—Fort Edward—Rock Island—Buffalo Grove—Troy—Otter Creek—Port Creek—Pine Creek—Higwasse—Holly Fork—Paint Rock—Bayou Beouf—Wilkinson—West Feliciana—Lafayette—Nanny—Warrior—Canebrake—Clayton—Lime Creek—Uchee—Broad River—Cassville—Cumming—Second Creek—Turtle Fork—Rotterdam—Java—Brandersville—Hughes' River—Sandy River—Ripley—Port Washington—Kenton—Cold Water—Grand River—La Pecor—Saganaw—Litchfield—Mount Pleasant—Barboursville—Manchester—Pikesville—Marion—Pecan—Knoxville—Iowa—Milwaukie—Deep River—Rome—Otter Creek—Cole Creek—Lebanon—Texas—Cherokee Hill—Brandywine—German—Durham—Fort Lee—Methewen—Megallaway—Haverhill—Kinderhook—Schodack—Elk River—Lawrenceburg—Shippenville; and others, as they were established from year to year—Statistics for the First Ten Years—Second—

Third—Contributions always equal to Demands upon the Treasury—Swedish Mission in the City of New York.....Page 52

## CHAPTER III.

### AUXILIARIES.

Importance of—Managers made provision for Organization of at an early day—Constitution of an Auxiliary—First Auxiliary recognized by the Parent Society—Recommendation of the Bishops—Conference Auxiliaries—Increased Interest awakened—Removal of Prejudices—Advantage of Simple Machinery—Benevolent Institutions of the Church—Church a Unit in her Operations—Action of the Annual Conferences—Conference Anniversaries—Zeal of Ministers in the Missionary Cause—Branch Associations—Female—Young Men's—Juvenile.....67

## CHAPTER IV.

### MISSION AMONG THE INDIANS.

First Mission projected by the Board—Number of Indian Tribes—Dialects—Number of Indians in the States and Territories—Remarks in regard to the Indian Race—Their Claims upon Christians of this Country—Efforts to Evangelize them—First Missionary to the Wyandotts—His Remarkable Call—Results of his Labors—Assistance rendered him—Mission adopted by the Ohio Annual Conference—Description of the National Reserve of the Wyandotts—Mission School supported by the Government—Missionaries Visit the Indians at Fort Malden, in Canada—Mission established there—Number of Native Missionary Stations in Upper Canada—These Missions transferred to the Canada Conference—Mission to Shawnees on Huron River—Removal of the Wyandotts west of the Mississippi—Terms of Treaty with the Government—Separation of the Southern Conferences from the Jurisdiction of the Methodist Episcopal Church—Plan of Separation—Missionary sent to the Wyandotts, at their Request, from the Ohio Conference—His Return—Mission to the Creek Indians—Difficulties—Result—Success of the Mission—Mission to the Mohawks on Grand River—Revival—Mississauga Indians—Interesting Incident—Mission to the Cherokee Indians—Conversions—Great Success of the Mission—Circuits Formed—The Gospel indispensable to the Civilization of the Indian—Unhappy Collision—Removal of the Cherokees—Establishment of a Second Cherokee Mission—Revival in East Cherokee mission—Indian Mission Conference—Bible Society among the Cherokees—Discipline translated into the Cherokee Language—Boundaries of the Indian Mission Conference—Mission to the Choctaws—Condition of the Tribe—Camp Meeting—Conversions and Accessions—Six Hundred added to the Church—

Proposition of the Government to the Choctaws—Determined on Removal—Choctaw Mission West established—Translation of the Scriptures and Hymns into the Choctaw Language—Statistics of the Mission—Included in the Arkansas Conference—Extent of the Mission—Act of the General Council in regard to Institutions of Learning—Fort Coffee Academy—Mission to the Potawatamies—Success—Abandoned in 1830—Mission to the Oneida Indians—Intemperance among them—Visited by a Converted Young Mohawk from Upper Canada—Result of his Labors—Revival among the Onondagas—Oneida Mission West—Menominee and Kewawenon Indians—Other Missions in the Green Bay District—Interrogatories sent to all the Missionaries in regard to Statistics of the Missions—Mission to the Shawnee and Kansas Indians—Revival—Indian Manual Labor School—Kansas District—Mission to the Iroquois—An Indian Prophet—No Knowledge of the True God without a Divine Revelation—Kickapoo Mission—Peori—Saganaw—Mission to the Sioux, Winnebagoes, and Chippeways—Mission Schools—Seneca and Kayooga Indians—Revival at Koontown, Oothcalooga, and Valley Town—Fon du Lac Mission—Other Missions—Recapitulation of Missions—Bishop Janes.....Page 70

## CHAPTER V.

### MISSION TO AFRICA.

Colony of Liberia on the Western Coast of Africa—Origin of the Colony—Young Men's Missionary Society of New York City—General Conference sent a Missionary in 1832—Cordial Reception of by the Governor and Citizens—His Spirit—Purchases the Premises of the Swiss Missionaries—At a Convention was received and accredited as a Minister of the Methodist Episcopal Church—Articles of Agreement—Other Churches resigned themselves to the Care of the Missionary—Subscription of to Articles of Religion and Temporal Economy of the Church—Camp Meeting at Caldwell—Plans for Establishing Missions at Various Points—Sabbath School—Other Missionaries sent Out—Death of Cox, the First Missionary—Successors—Sunday School Association Formed—Annual Conference Organized—Temperance Society—Missionaries attacked with African Fever—Deaths—Instance of Female Heroism—Return of Missionaries to United States—Appointment of a Successor in the Superintendency of the Mission—Assistants—Visited the Churches at Millsburg and Caldwell—Established a School at New Georgia—Edina and Bassa Cove—Statistics of the Mission—Returned to the United States for the Recovery of his Health—Time occupied in holding Missionary Meetings—Returned with Reinforcement to Liberia—Cheering Report—Native Africans Converted—Numbers in Society—Day and Sabbath Schools—Melancholy Ca-

tastrophe—Deaths of Colored Preachers—Missions in the Condo Country—Bushrod Island—Missionary Physician—Teachers Engaged—Revival—Native Africans—Statistics—New Mission Stations—English and Classical Academy—Additional Reinforcement—Principal of the Liberia Academy—Publication of Africa's Luminary—Manual Labor School at White Plains—School at Heddington—Robertsville—King's Sons Educated—Death of Principal of the Academy—Another Supply of Missionaries—Gratifying Statistics—Deputations from Distant Tribes—Openings for Missions among other Tribes—Interesting Death of a Native Preacher—Conversion of Natives—Extensive Travels of Superintendent on Foot—Missionaries appointed to New Stations—Visit to Cape Palmas and Towns in the Interior—Missions Established—Difficulty of Obtaining Missionaries—Report of the Superintendent after his Return to the United States—Various Items of the Report—Successor Appointed—Principal of Seminary—Capture of the Slaver Pons—Visit to the Vessel—A Scene of Horror—Description of—Children of the Slaver provided for—Return of Missionaries—Conference Seminary—Death of the Principal—Mission Prosperous—Liberia an Independent Republic—Return of Superintendent with his Family to the United States—Conference Missionary Society—Field divided into Three Districts—Monrovia—Bassa Cove and Cape Palmas—Recent Intelligence from Liberia—Population of the Colony—Extent—Numbers that Speak the English Language—Petty Sovereignties Extinguished—Treaty with Neighboring Tribes—Destruction of Slave Factories on the whole Line of Coast, from Sierra Leone to Cape Palmas.....Page 95

## CHAPTER VI.

### MISSION TO OREGON.

The Appearance of a Stranger at an Indian Festival—His Communication to them in Regard to the Worship of the True God—Deputation of Flat Head Indians to St. Louis—Their Arrival—Conference with the Indian Agent—Facts communicated through the Christian Advocate and Journal—Interest awakened in the Behalf of Flat Heads—Mission Projected—Missionaries sent to Oregon—Their Arrival at Fort Vancouver—First Sermon preached in the Territory—First Administration of the Ordinance of Christian Baptism—Removal to the Willamette River—French and American Settlers—Their Condition—Commencement of a School—Reinforcement sent out—Their Arrival—Additional Missionaries sent out—Temperance Society organized on Total Abstinence Principles—Success of the Mission—Revival in the Mission School—Missionary Society Organized—Door opened among Extensive Tribes—Visit of the Superintendent to the States for the Purpose of procuring

more Help—Additional Reinforcement sent out by the Board—Before their Arrival a Glorious Work of God Witnessed—Description of by one of the Missionaries—Extracts from his Journal—Attention bestowed upon the Education of the Children, in Literature, Agriculture, and Mechanic Arts—Difficulties—Letter from the Superintendent—Change in the Superintendency—The Policy of the Board—Change of that Policy—Concurred in by the Missionaries—Statistics contained in the Superintendent's Report—Condition and Wants of the Mission set forth in the Superintendent's Communication—Political and Religious Condition of the Country—Population of the Country rapidly Increasing—Dispatches from Superintendent—Influence of the Mission on the White Population—Presbyterian Missions—Wascopam Mission—Work in the Lower Country—Oregon Literary Institute—Constitution of—Superintendent Resigned, and his Successor Chosen.....Page 120

## CHAPTER VII.

### MISSION TO SOUTH AMERICA.

Religious Condition of the Country—Roman Catholicism Prevalent—Contemplated Mission to by the Board—Communication from an Intelligent and Pious Gentleman at Buenos Ayres—English and American Residents—Society for the Promotion of Religion—Appointment of a Missionary—Visits to Several of the Principal Cities—Missionary to Buenos Ayres—Formation of a Church—Subscription for the Erection of a Church Edifice—Missionary to Rio de Janeiro—Formation of a Society—Sabbath School—Day School—Assistant Missionary—Teachers—Circulation of the Scriptures—Opposition of the Roman Catholic Priesthood—Deportment of the Missionaries—Visit to Towns in the Interior—English and American Seamen—Interest manifested by a United States Naval Officer—Prosperity of the Mission—Blockade of the Port of Buenos Ayres by French Squadron—Visit to Montevideo—American Families—Missionary Appointed—Difficulties growing out of the Unsettled State of the Country—Labors of the Missionaries—Hopes—Appropriations toward the Erection of the Church withheld by the Board—Prospects Unpropitious—Recall of the Missionaries—Policy of the Board—Rejection of the Bible by the Roman Catholics—Character of that Church—Worship of the Virgin Mary—An Image of brought to this Country—Good Seed Sown—Foreign Residents deplore their Destitute Condition—Organize a Society for the Promotion of Christian Worship—Memorialize the Board, and Ask for a Missionary—Society pledged itself for the Support of the Missionary—Missionary sent to Buenos Ayres—Letter from the Missionary—Condition and Prospects—Testimony of the American Charge d'Affaires—Annual Report of the Buenos Ayrean Mis-

sion—Return of the Missionary—Resolution of the Society—Asked from the Board the Appointment of a Successor—His Place Supplied—Annual Report of the State of the Mission.....Page 160

## CHAPTER VIII.

### MISSION TO TEXAS.

Extent of the Country—Character of the Population—Members of the Methodist Episcopal Church—Rev. Martin Ruter, D. D.—Texas an Independent Republic—Reception of Dr. Ruter and his Assistants—Formation of Circuits—Erection of Churches—Annual Conference in Texas—Church Statistics—Primary Schools—Rutersville College—Liberal Grants of Land made by the Government—Testimony of Respect for Dr. Ruter—Second Session of the Texas Conference—Statistics—Third Session—Numbers in Society—Resolutions in Behalf of Rutersville College—Bible, Missionary, and Sabbath School Institutions—Benevolence of the Church in behalf of—Self-Sacrificing Spirit of the Texas Missionaries—Cost of the Mission less than any on the Foreign List—Difficulties with which it had to Contend—Conference divided into Four Presiding Elder's Districts—Galveston District—Station—Brazos Circuit—Montgomery—Huntsville—Nashville—Franklin—Lake Soda District—Conference Session—A New Conference Organized—Conference Missionary Anniversary—Literary Institutions—Review—Call for German Missionaries—Conclusion.....172

## CHAPTER IX.

### MISSION TO THE GERMANS.

Predilections of the Germans for the United States—Opposition to Slavery—Our indebtedness to Germany—Reformation born in Germany—The Puritans—Emigration from Germany to the States and Territories of the Union—Population in some Sections almost entirely German—Germans a Religious People—Theological Opinions—True Religion—German Population never lost Sight of in the Ministrations of the Church—Professor of Oriental Literature educated in Germany—Earnest Inquirer after the Truth—His Conversion—Ways of Providence—Necessity laid upon him of Preaching the Gospel to Others—His Name entered upon the List of Itinerant Preachers—German Mission Commenced—Most Successful and Brilliant since the Days of the Apostles—Adaptation of Vital Christianity to the German Mind—Reviving of Ancient Methodism—Missionary met with Opposition from his Countrymen—His Labors blest to the Awakening and Conversion of Some—Appointed to take Charge of the German Mission in the Columbus District—Laborious Field—Itinerant System—Mission noticed in the Annual Report—Returned to Cincinnati—Proposition for starting a Religious Paper in the German Language—How Received—Ably-written

Articles by the Missionary—General Interest awakened in its Behalf—Labors of the Missionary signally blest—Sabbath School Organized—Wesleyan Catechism translated into German—Also Articles of Religion and Rules of the Church—Missionary appointed Editor of the German Paper—First Number issued in 1839—Extent of its Circulation—Committee appointed by the Ohio Conference to Prepare an Address in its Behalf—Address—A Successor appointed to the Cincinnati Mission—An Interesting Incident—Mission of the Editor to Pittsburg—Results of his Labors—Account of—Missionary sent to Pittsburg—Mission to Wheeling—Wide-spread Influence of German Missions—Located in the Ohio, Pittsburg, Indiana, and Kentucky Conferences—Number of Missionaries and Church Members—Plea in Behalf of the Germans of New York City—Mission established by the New York Conference—Two Missionaries Appointed—German Missions in the North Ohio, Missouri, and New York Conferences—Statistics—Church erected in Cincinnati—Wonderful Results—Extent of the German Field—Missions in the Philadelphia, Baltimore, New Jersey, and Alabama Conferences—Work divided into Five Districts—Number of Sabbath Schools and Scholars—Translation of Standard Methodist Theology into German Language—Review—Influence of German Missions on Romanism.....Page 180

CHAPTER X.

MISSION TO CHINA.

Christian Sympathy and Effort awakened in behalf of—Its Vast Extent as a Field for Missionary Labor—Translation of the Bible into the Chinese Language—Offers no Barrier to its Conversion—Subject of Establishing a Methodist Mission frequently before the Board—Liberal Subscriptions pledged for its Support, from Time to Time—Action of the General Missionary Committee—The Bishop appointed Two Missionaries—Embarked for Hongkong—Arrived at the Place of their Destination, Fuhchau—Report of the Committee on Plans of Operation in Regard to China—Location of the Mission—Printing and Books, Practice of Medicine, Establishment of Schools, and Number of Missionaries Needed—Description of the Residence of the Missionaries, and the City of Fuhchau—Additional Information from the Mission—Mission reinforced by the Appointment of Two Additional Missionaries.....218

CHAPTER XI.

MISSIONARIES.

Qualifications for the Work—Well-trained Church—Policy of the Board in Selecting Missionaries—Outposts of the Christian Army—Every Requisition on the Ministry met—Ministers for every

Destitute Portion of the Country at Home and Abroad—Letters of Instruction, General and Specific—Importance of Systematic Effort—Duties prescribed in the Discipline—Formation of Circuits—Quarterly and Class Collections—Formation of Missionary Societies—Making out and sending Quarterly Reports to Corresponding Secretary—Reports to embrace the Numbers in Society, Missionaries, Schools, Teachers and Scholars, Condition of the Several Missions—Deportment of the Missionary—Importance of Trust in God—Duties of Superintendents of Foreign Missions—Keep a Diary—Amount of Expenditures not to exceed Appropriations in any Case.....Page 234

CHAPTER XII.

APPEAL IN BEHALF OF MISSIONS.

The Field—Duty of the Church—Facilities Furnished—What the Church should have Done—Missionaries—Future Condition of the Heathen—Opinions Respecting—Responsibility of the Heathen—Divine Procedure in Relation to—Question of Fact—Witnesses—Testimony—Decision—None ever been found saved without the Gospel—Question Settled—Responsibility of the Christian Church—The Work of the Methodist Church—Peculiar Adaptation to the Work—Wesleyans—Missions of—Missions of the Methodist Episcopal Church—She has not come up to the Standard of Duty—Present Aspects of the Mission Field—Heathen and Roman Catholic Countries.....240

APPENDIX.

Missionary Addresses—Papers selected from Different Sources—Duty of the Church to Evangelize the World—Cry of the Heathen—Missionary Schools—Duty of the Church in Regard to the World—Address delivered by Dr. Bangs at the Opening of the Mission House in New York—Missionary Circular.....249

# HISTORY OF THE MISSIONS OF THE METHODIST EPISCOPAL CHURCH.

## CHAPTER I.

### ORGANIZATION OF THE MISSIONARY SOCIETY.

In writing a history of the Missionary Society of the Methodist Episcopal Church, we shall not labor to produce the belief that there is any thing so very peculiar in Methodism, apart from the evangelical Christianity found in the various religious denominations of our country, requiring us to exalt our Church, or her institutions, above every other. To claim that she is "missionary in her character," her peculiar province being "to spread Scriptural holiness over these lands"—that she is "Christianity in earnest"—that her doctrines and polity are incomparably better than those of any other denomination, and, hence, better adapted to the work of saving souls, is not our object. If the Church be entitled to all, or either of these, it were better, far better, that the silent, unostentatious testimony afforded by an examination of her doctrines, and polity, and operations, should produce conviction in regard to her claims, than a labored self-glorification.

The Christian Church never did gain any thing by self-laudation: the best, and only valuable testimony of her worth, is to be found in the self-denying labor she bestows in her Master's name, and for her Master's glory.

We shall be governed, we trust, by catholic views and feelings in the prosecution of our work, and confine ourselves to one specific object: namely, to give a plain, unvarnished narrative of the operations of the Church, in the

various fields of missionary labor which she has successively occupied. In doing this, we shall closely restrict ourself to official records, and other authentic sources of information. The Methodist Episcopal Church is herself the product of missionary labor; and it would be remarkable if she should ever so far forget the rock from whence she was hewn, as to settle down under the influence of a parochial regimen, that characterizes many other Churches.

Before entering properly upon a narration of the facts and events connected with the missionary operations of the Church, we deem it but an act of justice to the Rev. Dr. Bangs, and one which we take pleasure in recording, to say, that his early identification with those operations, and his zealous and efficient support of missions, from the beginning of his ministerial career until the present time, entitle him to the appellation of the Father of the Missionary Society of the Methodist Episcopal Church. In the progress of this history it will evidently appear, that this venerable man has enjoyed the confidence of the entire Church, in his judgment and ability to plan and execute for the promotion of this great enterprise, superior to most, if not all of his honored cotemporaries.

It is obvious that almost the entire business of the Society was conducted by him for many years. In addition to writing the "Constitution," the "Address," and "Circular," he was the author of every Annual Report, with but one single exception, from the organization of the Society down to the year 1841, a period of twenty-two years.

He filled the offices of Corresponding Secretary and Treasurer for sixteen years, without a salary or compensation of any kind, until his appointment to the first-named office by the General conference of 1836. That he has contributed more than any other man living to give character to our missionary operations, by the productions of his

pen, and his laborious personal efforts, is a well-authenticated fact, which the history of the Church fully attests.

Having said thus much of one whom the Church must delight to honor, so long as she appreciates devotion to her interests, united with commanding talents and sterling integrity, we shall proceed with our narrative.

Upward of one hundred years ago, filled with a missionary spirit, and burning with a desire to increase in spirituality, by promoting the glory of God in the salvation of souls, the Revs. John and Charles Wesley bade adieu to their beloved *Alma Mater* at Oxford, and, braving the dangers and hardships of a tedious voyage across the Atlantic, commenced the cultivation of a missionary field in one of the southern colonies of this country.

A few years after their return to England, the Rev. Philip Embury having succeeded in organizing a society in the city of New York, and being joined by Captain Webb and Robert Strawbridge, local preachers, Mr. Wesley sent the Rev. Joseph Pilmoor and Rev. Richard Boardman, to take charge of the infant societies formed through the instrumentality of these faithful missionaries.

In connection with the ministers above-named, we may add the names of Messrs. Rankin, Shadford, Williams, King, Rodd, and Vasey, the companion of Dr. Coke. An interesting history of these missionaries may be found in Dr. Sandford's "Memoirs of Mr. Wesley's Missionaries."

Three years afterward, Mr. Wesley sent a reinforcement, in the persons of Rev. Francis Asbury and Rev. Richard Wright, whose labors and success enter largely into the history of the Church in this country.

This was the origin of Methodism in this country, and will serve to show, that the Church here is emphatically the child of missions; and she would prove unworthy that origin, did she not continue to exhibit this feature of her native character, by sending the Gospel to "regions beyond."

It will cost no labor to show that the first, and every succeeding step in the operations of the Church in this country, have been missionary in their character. In this respect, she has acted upon the principle of the apostle of the Gentiles. She has made no invasions but upon the territory of sin—she has not, in any instance, built, or assumed to build, upon the foundations of any other Church. So far from this, she has, in more instances than one, laid foundations whereon others have built. Of this, however, she will not complain, but, rather, in imitation of the same apostle, with comfort and satisfaction say, "Whether it were I or they, it matters not," so they preached and labored, and so others entered into those labors. Christ was preached, and souls were saved.

In the accomplishment of their great work, the Methodist missionaries waited not for what is technically denominated "a call;" the very nature of the office and work in which they were engaged forbade it. Their commission contemplated no such condition. "Behold," said Jesus, "I SEND YOU: GO YE, therefore, into *all* the world, and preach the Gospel to *every* creature." To such as were not sensible of their wants, and yet needed most the care of a faithful pastor, they went, preaching the Gospel of the kingdom. They traveled from house to house, from neighborhood to neighborhood, from village to village, from state to state, from territory to territory, proclaiming to their sinful fellow-men the glad tidings of salvation.

A beautiful and well-deserved tribute is paid these early pioneers of the cross, by the late lamented President Harrison. It is an extract from a letter to an eastern committee, charged with an investigation into the spiritual destitution of the west. It reads: "Who and what are they? I answer, entirely composed of ministers who are technically denominated 'Circuit Riders;' a body of men who, for zeal and fidelity in the discharge of the duties they undertake,

are not exceeded by any others in the whole world. I have been a witness of their conduct in the western country for nearly forty years. They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service, they sedulously seek out the victims of vice, in the abodes of misery and wretchedness. The vow of poverty is not taken by these men; but their conduct is precisely such as it would have been had they taken one. Their stipulated pay is barely sufficient to perform the services assigned to them. With much the larger portion, the horse which carries them is the only animated thing which they can call their own, and the contents of their valise, or saddle-bags, the sum total of their other earthly possessions. If, within the period I have mentioned, a traveler on the western frontiers had met a stranger in some obscure way, or assiduously urging his course through the intricacies of a tangled forest, his appearance staid and sober, and a countenance indicating that he was in search of some object in which his feelings were deeply interested, his apparel plain, but entirely neat, and his little baggage adjusted with peculiar compactness, he might be almost certain that stranger was a Methodist preacher, hurrying on to perform his daily task of preaching to separate and distant congregations: and, should the same traveler, upon approaching some solitary, unfinished, and scarcely habitable cabin, hear the praises of the Creator chanted with peculiar melody, or the doctrines of the Savior urged upon the attention of some six or eight individuals, with the same energy and zeal that he had seen displayed in addresses to a crowded audience of a populous city, he might be certain, without inquiry, that it was the voice of a Methodist preacher."

Then, our missionaries, without any outfit or income, literally destitute of either "purse or scrip," went out into the highways and by-ways to call sinners to repentance,

and gather them, as sheep that had been straying on dark mountains, into the fold of the Church.

The formation of one society was but the opening door for the formation of another, until the work increased from societies to circuits, from circuits to districts, and from districts to conferences, embracing the entire Union.

We have already suggested, that, in the early operations of the Church in this country, the identity of Methodism and missions was such, that a history of the one is almost identical with that of the other; nevertheless, we think them susceptible of classification and specific delineation.

Our object, therefore, will be to trace, specifically and exclusively, the *missionary* operations of the Church, as we have no desire whatever to trench, in the slightest degree, upon the ground so fully and ably occupied by others.

Though the Methodist Church has always been missionary in her character, and her economy is such that she must ever retain that character, yet it was deemed important to organize a Missionary Society within her pale, for the purpose of giving that prominency and distinction to this work which its importance demanded, and, also, to secure permanency in her operations.

A view of the extensive fields opened, and constantly opening for missionary enterprise, and the peculiar adaptation of the Church to engage in the work, by entering and occupying those fields, together with the fact that stations and circuits were organized, requiring the constant attention and pastoral care of the ministry, induced a few individuals, in 1819, to make an effort to establish a Missionary Society.

As a further reason why such an organization should be effected, in the onward progress of Methodism danger was to be apprehended lest the Church would lose her missionary character. The indications of providence clearly pointed out the propriety and necessity of a separate organization.

The subject of forming a Missionary Society had, for

some time, elicited the attention of some of the most enlightened and zealous ministers of the Church. At a meeting of the preachers stationed in the city of New York, at which were present the Book Agents, the subject underwent a thorough discussion. Though there was not that unanimity that was desirable, still, a greater amount of light and information was elicited, by the free discussion of the subject, than, perhaps, would otherwise have been elicited; and the opposition to the measure from some, had the salutary effect of inducing greater caution and circumspection in the adoption of plans of operation.

That there was opposition, at that early day, is not to be wondered at, inasmuch as there are intelligent and zealous ministers, at the present time, who are conscientiously opposed to all separate organizations in the Church, for carrying out its specific objects.

A resolution was offered at this meeting, by the Rev. Laban Clark, in regard to the expediency of forming a Missionary Society of the Methodist Episcopal Church. The resolution was finally adopted; and the Rev. Messrs. Garrettson, Bangs, and Clark were appointed a committee to draft a Constitution. The committee agreed that each member should write a Constitution, and submit them all to the meeting for selection. At a large meeting of the ministers, the Constitution written by Dr. Bangs was unanimously chosen, and submitted to a subsequent meeting of all the members and friends of the Church. This meeting was held on the 5th of April, 1819. Dr. Bangs was called to the chair; on assuming which, he delivered a very appropriate address. Addresses were also delivered by Rev. Messrs. Garrettson, Soule, and others. The Constitution was read and adopted, article by article, as follows:

"CONSTITUTION.

"ARTICLE I. This association shall be denominated the Missionary and Bible Society of the Methodist Episcopal Church in

America—the object of which is, to supply the destitute with Bibles gratuitously, to afford a cheap supply to those who may have the means of purchasing, and to enable the several annual conferences more effectually to extend their missionary labors throughout the United States, and elsewhere.

"ART. II. The business of this Society shall be conducted by a President, thirteen Vice-Presidents, Clerk, Recording and Corresponding Secretary, Treasurer, and thirty-two Managers: all of whom shall be members of the Methodist Episcopal Church. The President, first two Vice-Presidents, Clerk, Secretaries, Treasurer, and thirty-two Managers, shall be elected by the Society annually; and each annual conference shall have the privilege of appointing one Vice-President from its own body.

"ART. III. Fifteen members at all meetings of the Board of Managers, and thirty at all meetings of the Society, shall be a quorum.

"ART. IV. The Board shall have authority to make by-laws for regulating its own proceedings, fill all vacancies that may occur during the year, and shall present a statement of its transactions and funds to the Society, at its annual meeting, and, also, lay before the General conference a report of its transactions for the four preceding years, together with the state of its funds.

"ART. V. Ordained ministers of the Methodist Episcopal Church, whether traveling or local, being members of the Society, shall be *ex officio* members of the Board of Managers, and be entitled to vote in all meetings of the Board.

"ART. VI. Auxiliary societies, embracing the same objects, shall be supplied with Bibles and Testaments at cost; provided, such societies shall agree, after supplying their own districts with Bibles, to place their surplus moneys at the disposal of the Society.

"ART. VII. Each subscriber, paying two dollars annually, shall be a member; and the payment of twenty dollars, at one time, shall constitute a member for life.

"ART. VIII. Each member shall be entitled, under the direction of the Board of Managers, to purchase Bibles and Testaments at the Society's prices, which shall be as low as possible.

"ART. IX. The annual meeting of the Society shall be held on the third Monday in April.

"ART. X. The President, Vice-Presidents, Clerk, Secretaries, and Treasurer, for the time being, shall be *ex officio* members of the Board of Managers.

"ART. XI. At the annual meetings of the Society and of the

Board, the President, or, in his absence, the Vice-President first on the list then present, and, in the absence of all the Vice-Presidents, such member as shall be appointed for that purpose, shall preside.

"ART. XII. The minutes of each meeting shall be signed by the Chairman.

"ART. XIII. This Constitution shall be submitted to the next General conference, and, if the objects of the Society be approved by them, they shall have authority to insert such article, or articles, as they may judge proper, for the purpose of establishing the Society wherever the Book Concern may be located, and, also, for the equitable application of its funds for the accomplishment of the objects herein expressed, and for the purpose of depositing its funds with the agents of the Book Concern, and of having their aid in printing, purchasing, and distributing Bibles and Testaments; *provided, always*, that the revenue of the Society shall never be used or appropriated otherwise, than for the printing, purchasing, and distributing Bibles and Testaments, under the direction of the bishops and conferences of the Methodist Episcopal Church.

"ART. XIV. This Constitution, being submitted and approved, according to the provisions of the preceding article, shall not be altered but by the General conference, on the recommendation of the Board of Managers."

The above, it will be seen, is the Constitution of a *Missionary and Bible Society*. The Society continued its operations in this double capacity—establishing and supporting missions, and printing, purchasing, and circulating Bibles—until the year 1828, embracing a period of nine years, when, after considerable discussion in the General conference in regard to its propriety, the organization of a Bible Society, separate and distinct from the Missionary Society, and exclusively confined to the Methodist Episcopal Church, was authorized. This Society went into existence, and continued with some degree of efficiency, though not without considerable opposition from many of the friends, as well as enemies of the Church, until the General conference of 1836, when it was dissolved, and merged into the American Bible Society.

On the destruction of the Book Concern by fire the

preceding year, the American Bible Society, with a magnanimity deserving all praise, made an appropriation of one thousand dollars, to enable the Missionary Society to supply its missions and schools with the holy Scriptures, and also a donation of Bibles and Testaments to the Methodist Sunday School Union.

There is an important scrap of history connected with the organization of this Society, which will serve to throw a favorable light upon it: important, because without it the Church, which has always acted upon the most liberal and enlarged scale of Christian benevolence and catholicity, might incur censure, on this account, from her sister Churches in the land. We are happy to be able to present this portion of history; and though the reasons assigned may not be such as to fully satisfy every mind, in regard to the propriety of a separate organization, still it will serve to show that a cause did exist, *ab extra*, and that the organization was not the result of sectarian exclusiveness, but of what was then considered sheer necessity.

The following circumstance, which is found in Dr. Bangs' History of the Methodist Episcopal Church, trivial as it may appear in the estimation of some, who seem to think themselves entitled to exclusive rights, nevertheless contributed more, perhaps, than any other cause to give rise to the formation of the Methodist Bible Society.

The "Young Men's Bible Society," of the city of New York, organized for the express purpose of supplying the destitute Sunday schools, gratuitously, with the holy Scriptures, and to which the Methodist Churches had contributed, in common with other Churches in the city, refused to comply with a request to supply Methodist Sunday schools with Bibles, on the ground that the Methodist Church was sectarian, and, therefore, did not fall legitimately within the line of its charities.

It ought to be remarked, that this "sectarian" rant of

"young men" should not have been charged to the Parent Society, unless that Society had indorsed their proceedings, which, in the history of the case, does not appear.

We are happy to be able to state, that the Methodist Episcopal Church co-operates most heartily with that honored institution, and will yield to no other Church in the land in zeal and efficiency in promoting its interests.

Upon the adoption of the Constitution of the Missionary Society, the following officers and managers were duly elected:

*President.*

Rev. William M'Kendree.

*Vice-Presidents.*

Rev. Enoch George,
Rev. Robert R. Roberts,
Rev. Nathan Bangs.

*Clerk.*

Mr. Francis Hall.

*Recording Secretary.*

Mr. Daniel Ayres.

*Corresponding Secretary.*

Rev. Thomas Mason.

*Treasurer.*

Rev. Joshua Soule.

*Managers.*

| | | |
|---|---|---|
| Joseph Smith, | Thomas Roby, | Nathaniel Jarvis, |
| Robert Mathison, | Benjamin Disbrow, | Robert Snow, |
| Joseph Sanford, | James B. Gascoigne, | Andrew Mercein, |
| George Suckley, | William A. Mercein, | Joseph Moser, |
| Samuel L. Waldo, | Philip I. Arcularius, | John Paradise, |
| Stephen Dando, | James B. Oakley, | William Myers, |
| Samuel B. Harper, | George Caines, | William B. Skidmore, |
| Lancaster S. Burling, | Dr. Seamen, | Nicholas Schureman, |
| William Duval, | Dr. Gregory, | James Woods, |
| Paul Hick, | John Boyd, | Abraham Paul, |
| John Westfield, | M. H. Smith. | |

At a meeting of the Board of Managers, held soon after the organization, Rev. N. Bangs, D. D., was unanimously

requested to prepare an address and circular; and he submitted the following, which was circulated extensively throughout the connection:

"ADDRESS.

"At a time when the Christian world is alive to every sentiment of humanity, and awake to the temporal and spiritual wants of men, every effort directed to the accomplishment of the grand climax of human felicity will be viewed, by the philanthropic mind, with pleasure and delight. It is the peculiar office of Christianity to inspire in the breast of its votaries an ardent desire for the happiness of man. Expanding the soul with the purest benevolence, wherever its influence is felt, it expels that selfishness which is fed and strengthened by avarice; and this divine principle, occupying the heart, prompts its possessor to the selection of the most suitable means to accomplish the object of its desire. Ever active, and directing this activity to exalt the glory of God, and to effect the present and future happiness of man, whenever suitable means are presented, they are applied with assiduity, and with certain hope of success. Such, we trust, are the objects of the patrons of this Society. Beholding, with pleasure, the extensive diffusion of Scriptural knowledge, through the medium of missionary, Bible, and tract societies, and believing that more efficient means to extend the Redeemer's kingdom were within their power, the members of the *Missionary and Bible Society of the Methodist Episcopal Church* have agreed to unite their strength, for the purpose of contributing their mite toward sending the messengers of peace to gather in the lost sheep of the house of Israel. In presenting their institution to their brethren and to the Christian public, they deem it expedient to explain, in a few words, their ultimate design: it is, as expressed in the first article of the Constitution, to enable the several annual conferences more effectually to extend their missionary labors throughout the United States and elsewhere, to afford a cheap supply of Bibles and Testaments to those who may have the means of purchasing, and to supply the destitute gratuitously. The primary object, therefore, of this institution, is an extended operation of the missionary system, the success of which has been witnessed among us for so many years; and the Bible is only so far associated with it as to be made subservient to the main design. That this ought to be the leading design of every association, which has for its final object the diffusion of Christianity, will appear evident to those

who consider, that it has been the invariable method of God to bring mankind to the knowledge of the truth by means of a living ministry. The Bible is the infallible judge to which the living messenger appeals for the correctness of his message; but it is the word of truth, addressed by the embassador of Christ to the understandings and consciences of men, that generally lays open the nakedness of the human heart, and brings the guilty sinner to Jesus Christ. Send, therefore, the living messenger of God, with the Bible in his hands, and let that finally decide the controversy between the sinner and the truths delivered. This method, we believe, will be the most effectual to convey the glad tidings of salvation to those who are *perishing for lack of knowledge*. Moreover, as it is the design of this Society to extend itself, if possible, by means of auxiliary societies throughout the United States, and to engage especially the co-operation of all the annual conferences, provision is made, in the Constitution, for the formation of auxiliary societies, and a circular addressed to them on the subject; and as none are so competent to take an impartial and comprehensive view of the various parts of our extensive continent as the General conference, in which is concentrated the Episcopal authority, and the general oversight of the whole Church, and as it would, in our opinion, very much facilitate the operations, and greatly contribute to accomplish the benevolent objects of the Society, to unite, in some measure, its counsels and operations with the Book Agency, we have provided for the attainment of these objects by ceding to the General conference a power of inserting such articles, for these purposes, as they may judge proper, as well as for the equitable apportionment of the funds of the Society among the several annual conferences. As our ultimate object is the general good of mankind, by the extensive diffusion of experimental and practical godliness, we are principally solicitous to raise an adequate supply for such men of God as may volunteer their services in the cause of Christ, leaving to the Episcopacy the selection of the men, as well as the place of their destination. We take the liberty of observing, however, that our views are not restricted to our own nation, or color. We hope the aboriginals of our country, the Spaniards of South America, the French of Louisiana and Canada, and every other people who are destitute of the invaluable blessings of the Gospel, as far as our means may admit, will be comprehended in the field of the labors of our zealous missionaries. To accomplish so great and so glorious an object, time, union, liberality, patience, and perseverance

are all necessary. And we hope to exhibit, in our future exertions, evidence of our zeal, in providing pecuniary aid to the extent of our power, and in our fervent prayers and earnest wishes for the success of our institution. With an object of such magnitude and importance before us, we think we cannot appeal in vain to the liberality of our brethren and friends for their hearty co-operation. When we review our ministry, from the commencement of our existence as a separate communion, and mark its successful progress, we are constrained to say, *What hath God wrought!* Contending with numerous impediments, they have persevered, with great success, in extending the triumphs of the cross among mankind. We ourselves are, we humbly trust, the trophies of this ministry. By the blessing of God upon their labors, it was this same ministry, crossing the watery world, in the character of missionaries, that gave the first impetus to that mighty exertion in the Christian cause, by which the present generation, in this western world, is distinguished. And shall we be wanting in our efforts to send this Gospel of the kingdom to our fellow-men, many of whom are yet dwelling in *darkness and in the shadow of death?* Arise, brethren, in the majesty of your strength, in the name of Immanuel, God with us, go forward, concentrate your force in this Society, and, by a united exertion, help to people the regions of perennial happiness, by contributing to send the word of life to the destitute inhabitants of our fallen world! What heart can remain unmoved, what hand unemployed, when called to action in a cause so important, so interesting, so sacred! Let but the friends of Zion give half as much for the support of missionaries, and for the distribution of the word of life, as the intemperate do to gratify and pamper their appetites, and there shall be no lack.

"Although the Constitution, which accompanies this address, requires the payment of two dollars, annually, to constitute a member, and the payment of twenty dollars, at one time, to constitute a member for life, yet this does not exclude donations to any amount, great or small. Remember, the mite of the poor widow was not only accepted, but her liberality was highly applauded by her Lord, because she put in *all her living.* 'It is accepted according to what a man hath, and not according to what he hath not.' And if every one will become a cheerful giver, 'according to the ability which God giveth,' we shall soon witness the rising glory of the Church, 'the solitary places shall be glad for them'—the messengers of Zion—'and the wilderness

shall blossom as the rose;' the Pagan nations, which inhabit the wilds of America, and the desolate inhabitants of our new states and territories, shall hail the effects of your bounty—nations unborn shall rise up and call you blessed. Let, then, all hearts be warm, and all hands active, until the 'ends of the earth shall see the salvation of God.'"

"CIRCULAR.

"The Managers of the Missionary Society of the Methodist Episcopal Church beg leave to present to the several annual conferences, and, through them, to the members of the Church generally, a copy of their address and Constitution, with an earnest solicitation that efficient means may be adopted to establish societies auxiliary to this. Having long been convinced of the necessity of some institution, by which pecuniary aid could be afforded, to enable the conferences to carry on their missionary labors on a more extended plan, the object of their desire is, at length, so far accomplished in the formation of this Society, the real and professed object of which is, to extend the influence of divine truth by means of those missionaries, who may, from time to time, be employed by the bishops, and approved by the conferences, for that purpose. You are referred to the preceding address for more particular information of our views, and the reasons for some of the articles of the Constitution. Any amendments, which may be suggested by either of the annual conferences, can be forwarded to the Managers; and, if deemed expedient, the General conference, agreeably to the provisions of the last article of the Constitution, can adopt them.

"You are likewise presented with a draft of a Constitution deemed suitable for auxiliary societies, leaving it to you to make such alterations as local circumstances may seem to require. This is done with a view to produce as much uniformity in the operations of the various auxiliaries as circumstances will admit.

"The Managers beg leave to suggest the propriety of forming one society only, auxiliary to this, in each conference, to be located in the most populous town or city within the bounds of the conference, and that the other societies which may be formed within the limits of each conference become branches of that. This method, it is thought, will greatly facilitate the operations of the Society, and produce greater energy in the execution of its benevolent designs, than it would to make every subordinate society immediately auxiliary to the Parent Society. And if the several annual conferences unite their counsels, and recommend

the subject to the people of their charge, with practical zeal and energy, it is believed that auxiliary and branch societies may be established in every city and circuit throughout our extensive work. According to a recent report of the '*General Wesleyan Missionary Society*,' now in successful operation in England, our brethren in Europe, during the last year, have raised upward of eighty thousand dollars for the support of domestic and foreign missionaries. Through this generous pecuniary aid, they now employ one hundred and three missionaries. How much, therefore, may *we* do, if efficient means are used to combine our strength! The object contemplated by this Society, the Managers think, is of sufficient importance and utility to recommend itself to every considerate and pious mind; and, therefore, they need say no more than to add their prayers and request yours, that we may all be guided by the wisdom that cometh from above, in all our attempts to promote peace on earth and good-will among men."

The above, together with the address, we have already stated, were written by Dr. Bangs, chairman of the Board of Managers, and they were ordered to be published both in pamphlet form and in the Methodist Magazine. They are somewhat lengthy, the address particularly; nevertheless, the circumstances of the case were such as to require a detailed argument, that all objections, if possible, might be taken out of the way.

The Society being fairly organized, started out with flattering prospects upon its successful mission. The Managers having addressed a letter to the President of the Society, informing him of his election, and submitting their plans of operation for his approval, they were encouraged in their labors by receiving from the Bishop the following highly satisfactory letter:

"Your plan meets my views of *preaching the Gospel to every creature*, better than any one I have yet seen. First, because that body of missionaries whom you intend to employ, have mutually agreed to renounce ease and worldly interest, and devote their time, and talents, and labors, to the work. They know no geographical boundaries, but, like the Gospel which they preach, embrace the poor as well as the rich of every condition and race

of men; and, in order to perpetuate the blessings of the Gospel to all classes of men, they voluntarily subject themselves to a system of rules calculated to promote so desirable an end, and labor for the reformation and happiness of mankind, which is the ultimate design of the Gospel. It promises that pecuniary aid, for want of which we have had the mortification of seeing many well-devised plans frustrated, and many hopeful prospects fade away."

The Constitution, as we have already seen, having made provision for the contemplated action of the ensuing General conference, at its first session immediately succeeding the organization it came before that body, and was referred to an able committee. The report, which was written by Dr. Emory—subsequently a bishop of the Church—was an interesting and powerful paper. The following is an extract:

"Your committee regard the Christian ministry as peculiarly a *missionary* ministry. 'Go ye into all the world, and preach the Gospel to every creature,' is the very foundation of its authority, and develops its character simultaneously with its origin. The success which attended the itinerant and missionary labors of the first heralds of salvation, farther establishes the correctness of this view, and demonstrates the Divine sanction of this method of spreading the Gospel. In process of time, however, the missionary spirit declined, and the genuine spirit of Christianity with it. Then it pleased the Lord to raise up the Messrs. Wesley, Whitefield, and others, through whose itinerant and missionary labors a great revival of vital piety was commenced, the progress and extent of which, at present, your committee cannot but regard as cause of unbounded thankfulness and pleasure. The missions of Boardman and Pilmoor, of Wright and Asbury, and others, are events in our history not soon to be forgotten. A grateful people feel their happy influence and hold their memory dear, and generations yet unborn will rise up and call them blessed. Can *we*, then, be listless to the cause of missions? We cannot. Methodism is itself a missionary system. Yield the missionary spirit, and you yield the very life-blood of the cause.

"In missionary efforts our British brethren are before us. We congratulate them on their zeal and their success. But your committee beg leave to entreat this conference to emulate their example. The time, indeed, may not yet be come, in which we should send our missionaries beyond the seas. Our own continent

presents to us fields sufficiently vast, which are opening before us and whitening unto harvest. These, it is probable, will demand all the laborers and all the means which we can command at present."

The report proceeds to state the missionary grounds which demanded the earliest attention of the Church; but as we shall, under another and more appropriate head, notice this subject, we defer making any further extracts at present.

But one year had elapsed since the organization of the Society, until it became obvious to the Board of Managers that the original design, as expressed in the title, and incorporated with the Constitution, to operate as a *Bible* and Missionary Society, was not practicable or necessary. For, although, in the first place, there is a remarkable identity in these two great enterprises, yet they require a separate organization and distinct plans of operation; and, in the second place, the establishment of a Bible Society was not at all necessary to the Church, the American Bible Society having been for years in successful operation, and ready to furnish all the demands of the Church with Bibles and Testaments, at a cheaper rate than they could be published elsewhere, and of the same kinds and quality. Had a different version than that printed by the American Bible Society been required for the Methodist Church, then there would have been some necessity for the formation of a separate society; but, as they published the same common standard version, and were receiving liberal donations and bequests, enabling them to reduce the Bible to the lowest price, and making it accessible to all the destitute by providing for their gratuitous supply, there could not exist the slightest necessity for the continuance of a separate organization.

At the request, therefore, of the Managers, the word *Bible* was stricken from the title, and the Constitution so

revised by the General conference as to make it exclusively a *Missionary* Society.

The General conference of 1836 so amended the Constitution, as to make it the duty of the Board of Managers to make an estimate for the support of those aboriginal and foreign missions not connected with any particular annual conference, and authorizing the Superintendent of such missions to draw on the Treasurer of the Society for the amount appropriated in quarterly or half-yearly installments.

The Constitution was still further amended by the General conference of 1840. On the request of the Board of Managers, provision was made for the appointment of two additional secretaries, and, likewise, empowering the Managers to provide for the widows and orphan children of such missionaries as had fallen, or might thereafter fall, in foreign missionary fields, inasmuch as they had no Disciplinary claims upon the funds of the annual conferences.

The General conference of 1844 also amended the Constitution in several particulars. The second article was amended by adding, "Any person paying one hundred and fifty dollars at one time into the treasury, shall be a Manager for life, and the contribution of five hundred dollars shall constitute the donor a patron for life." The third was amended by providing for the election of the Corresponding Secretary by the General conference. The fourth, by providing for the permanent residence of the Secretary, his subjection to the direction and control of the Board of Managers, and, also, for supplying the vacancy that might occur upon the death, resignation, or otherwise, of the Secretary. The thirteenth was amended by providing for the formation of mission districts—the appointment of a *General Missionary Committee*, consisting of one from each, by the bishop—prescribing their duties, etc. The fourteenth article was amended in relation to the office of

Assistant Treasurer. The fifteenth, and last, provides for the altering of the Constitution by the Board.

The Constitution, thus revised, remains at the present time; and, under its operations, the work of missions has been carried on successfully.

As our object is to give a history of the Society, we have noticed the changes made from time to time in the Constitution, and shall append it as it now stands. We deem this important, because several of the articles have been differently numbered, and it might lead to confusion in consulting them. The Board adopted by-laws for their government; from time to time these laws were amended, and we subjoin them, also, as forming an important part of the Society's operations:

"CONSTITUTION,

"*As revised by the General Conference in* 1844.

"ARTICLE I. This association, denominated '*The Missionary Society of the Methodist Episcopal Church,*' is established for the express purpose of enabling the several annual conferences more effectually to extend their missionary labors throughout the United States and elsewhere; and, also, to assist in the support and promotion of missionary schools and missions in our own and in foreign countries.

"ART. II. The payment of two dollars, annually, shall constitute a member; the payment of twenty dollars, at one time, a member for life. Any person paying one hundred and fifty dollars at one time into the treasury, shall be a Manager for life, and the contribution of five hundred dollars shall constitute the donor a patron for life.

"Art. III. The officers of this Society shall consist of a President, Vice-Presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and Assistant Treasurer, who, together with thirty-two Managers, shall form a board for the transaction of business. They shall all be members of the Methodist Episcopal Church, and be annually elected by the Society, except the Corresponding Secretary. Each annual conference shall have the privilege of appointing one Vice-President from its own body.

"ART. IV. The Corresponding Secretary shall be appointed by the General conference. He shall reside in New York, and

conduct the correspondence of the Society, under the direction of the Board. He shall be subject to the direction and control of the Board of Managers, by whom his salary is to be fixed and paid. He shall be exclusively employed in conducting the correspondence of the Society, and, under the direction of the Board, in promoting its general interests, by traveling or otherwise. Should his office become vacant by death, resignation, or otherwise, the Board shall have power to provide for the duties of the office until the bishops, or a majority of them, shall fill the vacancy.

"ART. V. The Board shall have authority to make by-laws for regulating its own proceedings, to appropriate money to defray incidental expenses, to provide for the support of superannuated missionaries, widows and orphans of missionaries, who may not be provided for by the annual conferences—it being understood that they shall not receive more than is allowed by the Discipline to other superannuated ministers, their widows, and orphans—and to print books at our own press, for the benefit of Indian and foreign missions, fill vacancies that may occur during the year, and shall present a statement of its transactions and funds to the Society, at its annual meeting, and, also, shall lay before the General conference a report of its transactions for the four preceding years, and the state of its funds.

"ART. VI. Ordained ministers of the Methodist Episcopal Church, whether traveling or local, being members of this Society, shall be *ex officio* members of the Board of Managers.

"ART. VII. The annual meeting, for the election of officers and managers, shall be held on the third Monday in April, in the city of New York.

"ART. VIII. At all meetings of the Society, and of the Board, the President, or, in his absence, the Vice-President first on the list then present, and, in the absence of all the Vice-Presidents, a member appointed by the meeting for that purpose, shall preside.

"ART. IX. Twenty-five members, at all meetings of the Society, and thirteen at all meetings of the Board of Managers, shall be a quorum.

"ART. X. The minutes of each meeting shall be signed by the Chairman.

"ART. XI. It is recommended, that within the bounds of each annual conference there be established a conference missionary society, auxiliary to this institution, with branches, under such regulations as the conferences shall respectively prescribe. Each

conference, or other auxiliary society, shall annually transmit to the Corresponding Secretary of this Society, at New York, a copy of its annual report, embracing the operations of its branches, and shall, also, notify the Treasurer of the amount collected in aid of the missionary cause; which amount shall be subject to the order of the Treasurer of the Parent Society, as provided for in the thirteenth article.

"ART. XII. Any auxiliary or branch society may designate the mission or missions, under the care of this Society, to which they desire any part or the whole of its funds to be appropriated; which special designation shall be publicly acknowledged by the Board. But, in the event that more funds are raised for any individual mission than are necessary for its support, the surplus shall go into the treasury of the Parent Society, to be appropriated as the Constitution directs.

"ART. XIII. The annual conferences shall be divided into as many mission districts as there are effective superintendents, and there shall be a committee, consisting of one from each mission district, to be appointed by the bishops, and to be called *the General Missionary Committee.* It shall be the duty of this committee to meet annually in the city of New York, at the time of the holding of the anniversary of the Missionary Society, to act jointly with the Board of Managers, the Corresponding Secretary, and the Treasurer, in fixing the amount which may be drawn for during the ensuing year, and the division of said amount between foreign and domestic missions. Said committee shall, in conjunction with the Board of Managers and the bishop who shall preside in the New York conference, determine what fields shall be occupied or continued as foreign missions, and the number of persons to be employed on said missions, and shall, in conjunction with the Board, estimate the sums necessary for the support of each mission, subject to the approval of the presiding bishop. Said committee shall determine the amount for which each bishop shall draw for the domestic missions of those conferences over which he shall preside, and he shall not draw on the Treasurer for more than said amount. Provided, nevertheless, that in the intervals between the meetings of the General Missionary Committee, the Board of Managers, with the concurrence of a majority of the bishops, may, if they shall deem it important, adopt a new missionary field, and also provide for any unforeseen emergency that may arise; and, to meet such demands, may expend any additional sum not exceeding five thousand dollars. Should any of the

members of said committee in the interval of the General conference go out of office by death, resignation, or otherwise, the bishop presiding in the conferences where the vacancy shall occur, shall appoint another to fill his place. Said committee to be amenable to the General conference, to which it shall make full reports of its doings. Any expense incurred in the discharge of its duties shall be met by the Treasurer of the Society.

"ART. XIV. The sums allowed for the support of a missionary shall not exceed the usual allowance of other itinerant preachers. The bishops, or president of the conference—if the mission be domestic—and the superintendent, where there is one, and if not, the missionary—if it be foreign—shall draw on the Treasurer for the same, in quarterly or half-yearly installments, and they shall always promptly notify the Treasurer of all drafts made by them, and shall require regular quarterly communications to be made by each of the missionaries to the Corresponding Secretary of the Society at New York, giving information of the state and prospects of the several missions in which they are employed. No one shall be acknowledged a missionary, or receive support out of the funds of this Society, who has not some definite field assigned to him, or who could not be an effective laborer on a circuit, except as provided for in Article 5. The Assistant Treasurer shall be subject to the direction of the Treasurer, and of the Board of Managers.

"ART. XV. In all other cases of the appointment of a missionary, the name of such missionary, and the district in which he is to labor, together with the probable expenses of the mission, shall be communicated by the bishop, or the mission committee of each annual conference, to the Treasurer of this Society, that a proper record of the same may be preserved.

"ART. XVI. This Constitution shall not be altered but by the General conference, upon the recommendation of the Board of Managers, or by the Board on the recommendation of the General conference.

"PLAN OF ORGANIZATION, BY-LAWS, ETC.

"I. THE DUTIES OF THE OFFICERS OF THE SOCIETY.

"The *presiding officer* shall preserve order, keep the speaker to the point under consideration, and appoint committees not otherwise provided for. He shall not take part in debate, nor propose any new measure, unless he first leave the chair. In case of an equal division on any question, he shall give the casting vote, and may assign his reasons.

"The *Treasurer* shall keep an account of all the receipts and disbursements, answer all orders of the Board on the treasury, exhibit the state of the funds to such auditing committee as shall be appointed by the Board, and shall report, monthly, the state of the treasury.

"The *Corresponding Secretary* at New York shall keep a vigilant eye upon the missions, and convey to the Superintendent having charge of the foreign missions, to the Board, or the standing committees, all such communications from, and all information concerning, our missions, both foreign and domestic, as the circumstances of the case may require; and shall, in all cases, give to such missionaries as may be sent out by the Board, as well as to such as are now in the missionary field, *the letter of instructions* authorized by the Board, with such other instructions and explanations as the peculiarity of circumstance may call for; and shall explicitly inform all our missionaries, that they are in no case to depart from such instructions.

"The *Recording Secretary* shall keep a journal of the proceedings of all meetings of the Board, and of the Society, and notify all meetings of the Board, and of the Society. He shall also certify all accounts which have been passed by the Board, and ordered for payment.

"II. ORGANIZATION OF STANDING COMMITTEES, AND THEIR DUTIES.

"On the first meeting of the Board, after the annual election, the following standing committees shall be appointed:

"1. The *Estimating* committee, whose duty it shall be to make an estimate for the salary, outfit, etc., of each missionary, and all expenses attending our foreign missions, and for the salary of each of the corresponding secretaries.

"2. The *Finance* committee—duty to aid the Treasurer in providing ways and means.

"3. The *African* committee—duty to take into consideration all matters relating to missions in Africa, which may be referred to them by the Board, or the Corresponding Secretary.

"4. The *Oregon* committee—duty to take into consideration all matters relating to missions in Oregon, which may be referred to them by the Board, or the Corresponding Secretary.

"5. The *South American* committee—duty to take into consideration all matters relating to missions in South America, which may be referred to them by the Board, or the Corresponding Secretary.

"6. The *China* committee—duty to take into consideration all

matters relating to missions in China, which may be referred to them by the Board, or the Corresponding Secretary.

"7. The committee on *Domestic missions*—duty to take into consideration all matters relating to the Domestic field, which may be referred to them by the Board, or the Corresponding Secretary.

"8. The *Legacy* committee—to take into consideration all bequests made to the Society.

"9. The *Publishing* committee—to prepare and publish the Missionary Advocate.

"10. The *Auditing* committee—duty to adjust such accounts as may be referred to them by the Board.

"Each committee shall organize by the appointment of a chairman and secretary. The Secretary shall keep correct minutes of all the business brought before the committee, and the disposition of the same, in a book kept for that purpose, which shall be brought to the regular meetings of the Board; and shall hold a regular meeting once in each month.

"The Treasurer and Corresponding Secretary shall be ex officio members of all the standing committees.

"III. MEETINGS OF THE BOARD, ORDER OF BUSINESS, AND RULES OF DEBATE.

"1. *Regular Meetings.*

"1. The Board shall hold their regular meetings on the third Wednesday of each month, at 4 o'clock, P. M., at the committee room.

"2. All meetings of the Board shall open with prayer, and close with prayer or the benediction.

"2. *Order of business.*

"1. The minutes of the previous meeting to be read, and, when approved, to be signed by the presiding officer.

"2. The Corresponding Secretary to present his report.

"3. The Treasurer's report.

"4. Reports from the standing committees, in the following order: Estimating, Finance, African, Oregon, South American, China, Domestic missions, Legacy, Publishing, and Auditing.

"The report to be made by simply reading the minutes of their proceedings, upon which the Board shall take such action as the case may require.

"5. Reports of special committees.

"6. Unfinished business.

"7. Any miscellaneous matters.

"The Board shall appoint, in the month of January, in each year, a committee to make arrangements for the annual meeting, and for the anniversary.

"3. *Rules for the transaction of business.*

"1. A motion being made, seconded, and stated from the chair, shall be considered in possession of the Board, but may be withdrawn by the mover before any order may be taken on it; and every motion shall be reduced to writing, if the presiding officer, or any other member require it.

"2. A motion to amend shall be considered first in order, and shall be decided before the original one.

"3. Every member wishing to speak, shall rise and address the chair, and no one shall speak more than once on one question, until every member desiring to speak shall have spoken; and no member shall speak over fifteen minutes without the permission of the Board.

"4. A motion to lay on the table shall be taken without debate.

"5. When a report is presented by a committee, it shall be considered in possession of the Board, and may be adopted, amended, recommitted, laid on the table, or indefinitely postponed, as the Board may judge proper.

"6. It shall always be deemed out of order to use personal reflections in debate, or to interrupt a speaker, except to explain, or call him to order.

"7. It shall be deemed out of order for any member to leave the meeting, without the permission of the chair or the Board.

"8. A motion to adjourn shall always be considered in order, and shall be taken without debate.

"The following resolution was adopted by the Board, and ordered to be published in the Annual Report: namely, Resolved, That the chairmen of the standing committees be required to return all documents submitted to them by the Corresponding Secretary, after the final action of the Board in relation to them; and that he be expected to keep them on separate files."

The following is a list of the present officers, managers, and committees of the Society:

*Officers.*

Rev. Bishop Hedding, President.
Bishop Waugh, 1st Vice-President.
Bishop Morris, 2d do.
Bishop Hamline, 3d do.

Rev. Bishop Janes, 4th Vice-President.
C. Pitman, Corresponding Secretary.
George Lane, Treasurer.
Leroy Swormstedt, Assistant Treasurer.
Mr. John B. Edwards, Rec. Sec.

*Managers*

S. Dando,
L. S. Burling,
W. B. Skidmore,
H. Worrall,
J. P. Oakley,
S. Halsted,
R. Mead,
Dr. J. L. Phelps,
H. Moore,
Dr. S. Throckmorton,
F. Godine,
Dr. A. S. Purdy,
F. Hall,
P. E. Coon,
J. Raynor,
G. T. Cobb,
O. Loveland,
N. Miller,
J. M'Lean,
A. W. Brown,
W. G. Boggs,
E. Wheeler,
J. Falconer,
L. Kirby,
W. A. Cox,
R. C. Bull,
W. Truslow,
L. B. Loder,
J. G. Hadden,
W. H. Van Cott,
A. A. Denman,
J. B. Gascoigne.

*Committees.*

*Finance Committee.*
G. Lane, Chairman,
D. Stocking,
G. F. Kettell,
W. B. Skidmore,
R. Mead,
A. A. Denman,
R. C. Bull.

*Oregon Committee.*
J. B. Stratten, Ch'n,
D. Smith,
V. Buck,
H. Moore,
S. Halsted,
Dr. A. S. Purdy,
F. Godine.

*African Committee.*
G. Peck, Chairman,
D. W. Clark,
J. W. B. Wood,
O. V. Amerman,
J. G. Smith,
W. G. Boggs,
Dr. S. Throckmorton.

*S. American Com.*
E. E. Griswold, Ch'n,
J. Field,
N. Mead,
P. E. Coon,
J. B. Oakley,
J. M'Lean,
J. G. Hadden.

*China Committee.*
D. P. Kidder, Ch'n,
J. Crawford,
P. Chamberlain,
M. D'C. Crawford,
T. Bainbridge,
J. Falconer,
W. H. Van Cott.

*Legacy Committee.*
F. Hall, Chairman,
J. A. Sellick,
T. Carter,
D. S. Burling,
S. Dando,
G. T. Cobb,
J. Raynor.

*Committee on Domestic Missions.*
A. M. Osbon, Ch'n,
C. H. Doering,
O. G. Hedstrom,
O. Loveland,
H. Worrall,
J. B. Gascoigne,
N. Miller.

*Estimating Committee.*
B. Creagh, Chairman,
Dr. Levings,
L. M. Vincent,
D. Terry,
L. Kirby,
Dr. J. L. Phelps,
E. Wheeler.

*Auditing Committee.* W. A. Cox, G. Peck,
J. B. Edwards, Ch'n, W. Truslow, D. P. Kidder,
T. M'Farlan, L. B. Loder. J. M'Clintock,
E. O. Haven, *Publishing Committee.* L. Scott.
A. W. Brown, C. Pitman, Chairman,

We have given the reader a full account of all the important facts and incidents connected with the organization of the Society; and we trust that the minuteness of detail will not be regarded as unnecessary or superfluous, inasmuch as we desire to embody every fact connected with the Society, that may prove useful as reference, or worthy of preservation.

In 1839, an act of incorporation was passed by the Legislature of the state of New York, and we will insert it, together with the revised statutes on the powers, privileges, and liabilities of corporations. This act was important in securing the property of the Society, and, also, any legacies that might be bequeathed to the Society from its friends and patrons.

The property of the Society consists of a mission house in the city of New York, located on Mulberry-street, opposite the Methodist Book Concern. The front consists of a brick building, two stories and a half high, with an avenue in the centre, leading to a rear building. The front has a beautiful, but plain exterior, and is used as dwellings; the one on the right being occupied as the residence of the Rev. C. Pitman, D. D., Corresponding Secretary of the Society, and the other is rented and occupied by another family. The building in the rear is two stories high. The first floor is divided into rooms for various purposes, containing missionary furniture, goods, etc. The whole length of the second floor is occupied by the mission room, neatly fitted up with seats, and desks, and cases.

The Society holds real estate in connection with its missions at home and abroad—sufficient, however, only to

enable it to carry on its missionary operations, and yielding no income over the current expenses, in any instance.

"ACT OF INCORPORATION.

"*An Act to incorporate the Missionary Society of the Methodist Episcopal Church. Passed April* 9, 1839.

"SECTION 1. Robert R. Roberts, Joshua Soule, Elijah Hedding, James O. Andrew, Beverly Waugh, Thomas A. Morris, Daniel Ostrander, Nathan Bangs, Thomas Mason, George Lane, Francis Hall, Joseph Smith, Peter Badeau, D. M. Reese, M. D., George Innis, M. Houseworth, Philip Romaine, L. S. Burling, J. P. Aimes, John Valentine, William Gale, Abraham Stagg, Erastus Hyde, Henry Moore, James Harper, Thomas Brown, Peter Macnamara, William B. Skidmore, Stephen Dando, J. B. Oakley, Henry Worrall, George Suckley, T. Barrett, M. D., G. Coutant, J. L. Phelps, M. D., B. F. Howe, Israel D. Disosway, G. P. Disosway, Benjamin Disbrow, Ralph Mead, Jotham S. Fountain, Samuel Martin, and all persons who now are, or hereafter may become, associated with them, are hereby constituted a body corporate, by the name of 'The Missionary Society of the Methodist Episcopal Church,' and, by that name and style, be capable of purchasing, holding, and conveying such real estate as the purposes of the Corporation shall require; but the annual income of the real estate to be held by them shall not exceed the sum of five thousand dollars.

"SEC. 2. The object of the said Corporation is to diffuse more generally the blessings of education, civilization, and Christianity, throughout the United States, and elsewhere.

"SEC. 3. The management and disposition of the affairs and property of the said Corporation, shall be vested in a Board of Managers, to be elected annually, on the third Monday in April, in the city of New York.

"SEC. 4. The persons named in the first section of this act shall be the first Board of Managers of such Corporation, and shall hold their offices until the next annual election, or until others shall be elected in their places.

"SEC. 5. The said Corporation shall possess the general powers, and be subject to the liabilities imposed, in and by the third title of the eighteenth chapter of the first part of the revised statutes.

"SEC. 6. The Legislature may, at any time, alter or repeal this act.

"SEC. 7. This act shall take effect immediately."

"EXTRACTS FROM THE REVISED STATUTES.

"CHAPTER XVIII.—THIRD TITLE.

"*Of the General Powers, Privileges, and Liabilities of Corporations.*

"SECTION 1. Every corporation, as such, has power—

(1.) To have succession, by its corporate name, for the period limited in its charter; and, when no period is limited, perpetually.

(2.) To sue and be sued, complain and defend, in any court of law or equity.

(3.) To make and use a common seal, and alter the same at pleasure.

(4.) To hold, purchase, and convey, such real and personal estate as the purposes of the corporation shall require, not exceeding the amount limited in its charter.

(5.) To appoint such subordinate officers and agents as the business of the corporation shall require, and to allow them a suitable compensation.

(6.) To make by-laws, not inconsistent with any existing law, for the management of its property, the regulation of its affairs, and for the transfer of its stock.

"SEC. 2. The powers enumerated in the preceding section shall vest in every corporation that shall hereafter be created, although they may not be specified in its charter, or in the act under which it shall be incorporated.

"SEC. 3. In addition to the powers enumerated in the first section of this title, and to those expressly given in its charter, or in the act under which it is, or shall be, incorporated, no corporation shall possess or exercise any corporate powers, except such as shall be necessary to the exercise of the powers so enumerated and given.

"SEC. 4. No corporation created, or to be created, and not expressly incorporated for banking purposes, shall, by any implication or construction, be deemed to possess the power of discounting bills, notes, or other evidences of debt; of receiving deposits; of buying gold and silver, bullion, or foreign coins; of buying and selling bills of exchange; or of issuing bills, notes, or other evidences of debt, upon loan, or for circulation as money.

"SEC. 5. Where the whole capital of a corporation shall not have been paid in, and the capital paid shall be insufficient to satisfy the claims of its creditors, each stockholder shall be bound to pay, on each share held by him, the sum necessary to complete

the amount of such share, as fixed by the charter of the company, or such proportion of that sum as shall be required to satisfy the debts of the company.

"SEC. 6. When the corporate powers of any corporation are directed by its charter to be exercised by any particular body, or number of persons, a majority of such body, or persons, if it be not otherwise provided in the charter, shall be a sufficient number to form a board for the transaction of business; and every decision of a majority of the persons duly assembled as a board, shall be valid as a corporate act.

"SEC. 7. If any corporation, hereafter created by the Legislature, shall not organize and commence the transaction of its business within one year from the date of its corporation, its corporate powers shall cease.

"SEC. 8. The charter of every corporation that shall hereafter be granted by the Legislature, shall be subject to alteration, suspension, and repeal, in the discretion of the Legislature.

"SEC. 9. Upon the dissolution of any corporation created, or to be created, and unless other persons shall be appointed by the Legislature, or by some court of competent authority, the directors or managers of the affairs of such corporation at the time of its dissolution, by whatever name they may be known in law, shall be the trustees of the creditors and stockholders of the corporation dissolved, and shall have full power to settle the affairs of the corporation, collect and pay the outstanding debts, and divide among the stockholders the moneys and other property that shall remain, after the payment of debts and necessary expenses.

"SEC. 10. The persons so constituted trustees, shall have authority to sue for, and recover, the debts and property of the dissolved corporation, by the name of the trustees of such corporation, describing it by its corporate name, and shall be jointly and severally responsible to the creditors and stockholders of such corporation, to the extent of its property and effects that shall come into their hands."

## CHAPTER II.

### DOMESTIC MISSIONS.

To care for our own, in first making provision for the native population of our own country, is not only perfectly natural, but our most obvious duty. To supply our own destitute with the means of salvation, was the first object of the Society.

Though specific plans were adopted, and efforts made for the spiritual benefit of portions of the foreign population in our midst, yet we shall not treat of them separately, inasmuch as they were not of any very extensive importance, and their history can very readily be embraced in the details of missions among the native population. The mission among the Germans, from its extensive nature and rapidly-increasing importance, we shall regard as forming an exception, however, to this rule.

In taking up these missions, we shall record their history in the order of time in which they were established, and shall begin with the *New Orleans Mission*, as it was the first undertaken by the Society.

In 1820 the Rev. E. Brown was appointed by Bishop George to visit New Orleans, for the purpose of establishing, if practicable, a mission among the French population of Louisiana. For this mission the American Bible Society made a donation of Bibles and Testaments, in French and Spanish. The missionary not succeeding as was anticipated, in consequence of the bigotry and intolerance of the Roman Catholic Church, abandoned the field. The Rev. Mr. Drake, of the Mississippi conference, was appointed in 1825, to endeavor, if possible, to establish a mission in New Orleans. He entered upon his work with zeal and energy, and was successful in organizing a society

of twenty-three whites and sixty colored members. In 1828 the mission was taken into the regular work.

A missionary district was formed in the bounds of the Tennessee conference in 1822. It included a tract of country known as the "*Jackson Purchase*," part of which lay in the state of Kentucky. Nine missionaries were sent to this field, under the superintendence of the Rev. Lewis Garrett, who had succeeded in forming a circuit there a few years previously, and who, with his colleague, Rev. Mr. Crawford, was successful in gathering one hundred and fifty-five members into the fold of the Church. The whole tract of country was soon formed into circuits, and the inhabitants were promptly and efficiently supplied with all the ordinances and institutions of the Gospel.

*York and Long Island Mission.*—The Rev. S. D. Ferguson was appointed missionary to this station in 1828. The object of this mission was the reformation of abandoned females, from the city of New York. His efforts, which were backed up by other ministers and benevolent friends, were, however, not successful, and he directed his labors to the destitute inhabitants on the west end of the Island.

His labors were quite successful in this new field, and he was enabled in a short time to form a circuit, including one hundred and thirty members.

*Highland Mission.*—The Rev. J. B. Matthias was sent, in 1825, to the destitute settlements in the Highlands. He commenced his work with energy, and was soon permitted to witness a gracious revival of religion, which resulted in the conversion of many, and an addition to the Church of one hundred and thirty-four members. At the expiration of the second year the number was increased to two hundred and fifty, and the circuit was received into the regular work.

*Hampshire Mission.*—This mission embraced a part of the state of Massachusetts. The Rev. Messrs. Camberlin

and Luckey labored in this destitute field, for two successive years, and were enabled to form a circuit embracing a number of regular appointments, and including two hundred and twenty members.

*Red Hook Mission*—Was established at the earnest solicitation of the Rev. Freeborn Garrettson, who made liberal contributions to its support. It embraced a region of country on the east side of the Hudson river. The inhabitants being principally Dutch, the Rev. J. B. Matthias, who could preach in that language, was sent as missionary in 1828. He was not able to accomplish as much as was desired, nor, indeed, as the friends had reason to anticipate; and, after two years' trial, the mission was abandoned.

*Harlæm Mission.*—This mission was established for the benefit of the scattered population on York Island, who could not be reached either by the ministers in the city of New York or the country. In 1830 the Rev. J. Ferris was appointed missionary, who labored one year, and was succeeded by the Rev. Mr. Seamen. The Harlæm mission was regularly supplied with preachers from year to year, and continued to prosper. Several churches were erected, and Sabbath schools were organized. In 1840 the number reported as connected with the mission was two hundred and thirty-eight, when it was, in accordance with the rule governing missions, taken into the regular work.

*Hammonasset Mission*—Embraced some of the old towns on the east side of the Connecticut river. In 1830 the Rev. N. Kellogg was appointed missionary, and was so successful in his labors that he was enabled to report eighty members at the close of the year, at which time it was constituted a regular appointment.

*Newburyport and Gloucester Mission.*—Rev. George Pickering and Rev. John Lindsey were appointed to labor on this mission; and, after one year of successful effort, it was included in the regular work.

*Piscataquis Mission.*—In 1824, this mission was established, and Rev. O. Beale appointed missionary. At the close of the second year, it was received as regular work.

*Pensacola and Mobile Mission.*—The Rev. A. P. Cook was appointed missionary to Pensacola in 1824, where he entered upon his labors with great zeal, and extended them to Mobile, and to the destitute settlements along the Escambia river.

The following year he was reappointed, and labored with great zeal, until he fell by the prevailing epidemic. His place was supplied by the Rev. Mr. Lambeth.

The mission continued to prosper until 1828, when it was returned a regular station. Pensacola was constituted into a separate missionary station, and Rev. Messrs. Hardy, Boring, Wyrich, and Shelman, were successively appointed missionaries.

In 1832, the Pensacola and Escambia missions were divided; and the Talladega and Mobile missions were taken into the regular work; and in 1841, the Escambia and Pensacola missions were also made regular appointments.

In 1826, the following missions were established: Early mission, Florida, Tallahasse, Holmes Valley, St. Augustine's, St. John's—the former in the west, and the latter in East Florida—and Pea River mission.

The following missions were established in 1828: mission to the Welsh people, in Steuben county, New York; St. Mary's mission, in northwestern Ohio; St. Clair mission, in the state of Michigan; St. Joseph's and Defiance missions, in the same state; Providence mission, on the banks of the Mississippi, extending from Vicksburg to Lake Washington.

In 1829, Fox River, Logansport, and Galena missions were established, in the state of Illinois.

In 1830, the Salt River, Gasconade, and West Prairie missions were established, in the state of Missouri.

1831. The Brownsville, Iroquois, Jonesboro, Rock Island,

Des Plaines, Fort Wayne, Grand Prairie, Chicago, and Fort Clark missions, were organized, and under the supervision of the Illinois conference; and the Carroll, Randolph, and Lee missions, in the bounds of the Georgia conference. The South Bend mission was established, in the bounds of the Indiana conference.

1832. The West Point, in the state of New York; the Maccoupin, Peoria, Fort Edwards, Henderson River, Blue River, Upper Wabash, Kalamazoo, and La Port missions, in the Illinois conference; the James' Fork mission, in the Missouri conference; Alachua, in the Georgia conference; La Fourche, Lake Bolivar, and Big Sand, in the Mississippi conference; Braddock's Field, in the Pittsburg conference; the Mattanawcook, and Hatton missions, in the Maine conference; Savannah, Pon Pon, S. Santee, N. Santee, Cooper River, Wateree, Upper Santee, Waccamaw Neck, and Catawba, in the South Carolina.

The most of the missions in this conference are among the slaves on the extensive plantations; and, in almost all the southern conferences, there are missions of this description. From the earliest period of the Church's history, in this country, the wretched condition of this down-trodden people has been deplored, and they have been supplied with the Gospel just so far as the slaveholders would allow. They have been taken into the Church, and instructed orally in the doctrines and duties of Christianity. Thousands have been converted through the instrumentality of the missionary, and multitudes have given proof, in the probity of their lives, of the power of religion in regenerating the heart, and bringing out the graces of Christianity, even under the most unpropitious circumstances.

1833. Bristol, in Connecticut; Laurel Hill, Conemaugh, and Cambria, in Pennsylvania; also, Sinemahoning and Smethport, in same state; St. Mary's and Fort Finley, in the Ohio conference; Cumberland, in the Kentucky; King's

River and White River, in Missouri; Dubuque, Ambarrass, Otawa, and Golconda, in Illinois; Tippecanoe, Eel River, and Mississenewa, in Indiana; Clinch River, in Holston; Mountain, Centerville, and Paint Creek, and, also, one for the benefit of the slaves in Nashville, in the Tennessee. A mission was established among the slaves in Louisville and vicinity, in the Kentucky. Yala Busha, and Tallahatche, in the Mississippi; Walker, Baldwin, Blakely, and Catahoochee, in the Alabama; Oconee, Monroe, Upson Vans Valley, Chistatee, Conesauga, Nassau, Atamha, and Irwin, in the Georgia; Portsmouth and Oracoke, in the Virginia; Craig's Creek, Matawoman, and South Fork, in the Baltimore; Somerset, Bergen Neck, and Maunch Chunck, in the Philadelphia conference.

1834. East and South Hampton, Guilford and Farmington, in the New York conference; Worcester, in the New England conference; Dresden, in the Troy; Watson, in the Oneida; Brookville and Ridgeway, in the Pittsburg; Logan, Nicolas, Plymouth, Calhoun, and Gilead, in the Ohio; Highland and Kentucky, in the Kentucky; Salem, Vandalia, Flat Branch, Bureau, Fort Edward, Rock Island, and Buffalo Grove, in the Illinois; Troy, Otter Creek, Port, and Pine Creek, in the Indiana; Higwasse, in the Holston; Holly Fork and Paint Rock, in the Tennessee; Bayou Beouf, Wilkinson, West Feliciana, and Lafayette mission, in New Orleans, in the Mississippi; Nanny, Warrior, Canebrake, Clayton, Lime Creek, and Uchee, in the Alabama; Broad River, Cassville, and Cumming, in the Georgia; Second Creek and Turtle Fork, in the Baltimore.

1835. Rotterdam, in the Troy conference; Java, in the Genesee; Brandersville and Hughes' River, in the Pittsburg; Sandy River, Ripley, Port Washington, Kenton, Cold Water, Grand River, La Pecor, and Saganaw, in the Ohio; Litchfield, Mount Pleasant, Barboursville, Manchester, and Pikesville, in the Kentucky; Marion, Pecan,

Knoxville, Iowa, and Milwaukie, in the Illinois; Deep River, Rome, Otter Creek, Cole Creek, and Lebanon, in the Indiana; Texas, in the Mississippi; Cherokee Hill, in the Georgia; Brandywine, German, Durham, and Fort Lee, in the Philadelphia.

1836. Methewen, Megallaway, and Haverhill, in the New Hampshire conference; Kinderhook and Schodack, in the Troy; Elk River, in the Ohio; Lawrenceburg, Shippenville, Bloomfield, and Oil Creek, in the Erie; Ypslanti, Livingston, Bean Creek, Waterville, and Risdon, in the Michigan; Charleston, Alton, Beardstown, Root River, Green Bay, Prairie du Chien, Maquaquata, Picatolica, Apple River, and Mercer, in the Illinois; Monticello and Knox, in the Indiana; Trigg Fork and Buffalo, in the Holston; Apalachicola, in the Alabama; Jackson, Newton, and Covington, in the Mississippi; Burke, in the Georgia; Currituck, in the Virginia; Southwark, Susquehanna, and Fairmount, in the Philadelphia.

1837. Stockport, Claverack, and Delaware, in the New York conference. A mission was established this year for the benefit of the French population, in the city of New York. Androscoggin, in the New Hampshire; Portland, Dundee, Kalida, and Shiawasse, in the Michigan; Loup Creek and Suttonville, in the Ohio. The mission for the benefit of the Germans was established at Cincinnati two years preceding this, and, as it occupies a separate chapter, we shall not enumerate the appointments. Racine, St. Peter's, Madison, Aztalan, and French mission, in the Illinois; Mount Vernon, in the Kentucky; Tug Fork, Spring Place, Ella Jay, and Blairsville, in the Holston; Lagrange and Bellfonte, in the Tennessee; Booneville, Mississippi, and Montgomery's Point, in the Mississippi; Herring Bay and Beaver Mead, in the Baltimore; Stroudsburg, Eastern, and German Long Neck missions, in the Philadelphia; Fort Lee, in the New Jersey.

1838. The report of this year does not give a list of the mission stations, and, consequently, we are not able to note the establishment of new missions for the year. The number of missionaries is put down at one hundred and sixty-four, and the number of members, at the several mission stations, at eighteen thousand seven hundred.

The French mission in New York continued to prosper, and the missionary was indefatigable in his zeal to promote its objects.

1839. Line Creek and Wilcox missions, in the Alabama conference; Ogeechee, Isle of Hope, Tullulah, Marietta, Dahlonega, Hickstown, Pindertown, Waresboro, Turtle River, and Starksville, in the Georgia; Alleghany mission, in the North Carolina; Chickamuxen and Codorus, in the Baltimore; Bethesda, Doylestown, Orwigsburg, and Naswadux, in the Philadelphia; Elizabethport, Woodbridge, Quarantine, Asbury, Greenwich, Sandystown, Port Jarvis, Pennington, and Rockhill, in the New Jersey; Clermont and Delaware, in the New York; Watertown and Concord, in the New England; Aroostook and Eastport, in the Maine; Haverhill, Amherst, New London, Charlestown, Stewartson, and Lancaster, in the New Hampshire; Castleton, Waterford, Lake Pleasant, Whitehall, and Wilmington, in the Troy; Watson and Russel, in the Black River; Oneida, Nehoop, and Owasco, in the Oneida; Bethel, Buffalo, Gainsville, Avon, Alfred, Jasper, Knoxville, Independence, and Potter, in the Genesee; Fish Creek, Kanawha, and Grand View, in the Pittsburg; Allen, Recovery, Pulaski, Vanwert, and Ottawa, in the North Ohio; Palmer, Ingham, Lyons, Berrien, Pawpaw, Sault de St. Marie, Kewawenon, Flint, Eaton, Grand Rapids, Allegan, Pawwaw, and Mackanaw, in the Michigan; Pipe Creek, Richland, Bluffton, Rochester, Miami, and Kankakee, in the Indiana; Ottawa, Creek, Bellevue, Madison, Ranne, Oneida West, Deansburg, Sioux, Chippewa, and Fox River, in the Rock

River; Urbana, Vandalia, Shelbyville, African, German, Lower Alton, Beardstown, Havanna, Gilead, Carthage, Delevan, Vermillion, and M'Lanesboro, in the Illinois; Bloomfield, Ripley, White River, Newton, Goshen, Shawnee, in the Missouri; Princeton, Red Bird, and West Liberty, in the Kentucky; Cumberland and African, Nashville, Courtland Valley, and Waverly, in the Tennessee; Camden, Hatchie, Wesley, Somerville, La Grange, Aberdeen, Moonlake, and Reelfort, in the Memphis; Litchfield, Yellville, and Boonville, in the Arkansas.

1840. Cypress, in the Tennessee conference; Hernando, in the Memphis; Woodly Bridge, in the Alabama; Gadsden, Leon, and Meriwether, in the Georgia; Charlotte and Prince Edward, in the Virginia; Saratoga Springs, Northampton, Whitehall, Clintonville, and Saranac, in the Troy; East Haddam, in the Providence; Waltham, in the New England; Casco Bay, in the Maine; Matildaville and Brazier, in the Black River; American Bottom, in the Illinois; Eihatah, in the Holston; Grundy, in the Missouri; Fourche Le Fevere, in the Arkansas; Brandywine, in the Philadelphia; Manhatten and Fairhaven, in the New York.

The following missions were established in the years 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, and 1849:

In the Troy conference—Fort Plain, Salem, and Cheshire.

Providence—Fair Haven, Rockville, South Glastenbury, Hebron, Columbia, Plymouth, and Duxbury.

New Hampshire—Amesbury, Nashville, Charlestown, Walpole, and Plymouth.

Vermont—Royalton, Tunbridge, Barton, Lunenburg, Westfield, Chester, Bellows Falls, Derby, and Chester.

New England—Walpole, Danvers, Gloucester, Concord, Barre, Leicester, Greenfield, and Bernardstown.

Maine—Portland, Little Androscoggin, Brunswick, and Moose Head.

Black River—Drew, Schrœpple, Watson, Gouverneur, and Lisbon.

Genesee—Smithport and Portageville.

Erie—Clintonville and Luthersburg.

Rock River—Chicago city, Mount Carroll, Sheboggen, Green Lake, and Jamesville.

Iowa—Clear Creek, Washington, Pleasant Valley, Salem, Oscaloosa, Upper White Breast, and Racoon.

Ohio—Cincinnati.

Indiana—New Philadelphia, Jasper, Leavenworth, Scotland, and Pleasant View.

North Indiana—Little Walnut, Monox, Canton, Wabash, St. Joseph's, and Portland.

Illinois—Taylorsville, Sharon, Brownsville, Muddy River, Olney, and M'Lanesboro.

Philadelphia—City Mission, Sanctuary, New Market-Street, Lancaster, Reading, Lehman's Chapel, Allentown, West Chester, and Newtown.

New Jersey—Metuchin, Middlesex, and Rockey Hill.

It is possible that some missions are omitted, and that there may be some inaccuracy in regard to dates; but we have endeavored to use all the care and labor we could bestow in making the record authentic.

Thirty years have now elapsed since the organization of the Society; and that the reader may see what has been done in supplying the destitute portions of the work in our own land, we will divide that period into three decades, and show the results of each.

At the expiration of the first ten years of the Society's operations, there were,

| | | |
|---|---|---|
| Mission stations, | | 37 |
| *Numbers in Society*—Whites, | about | 3,000 |
| Colored, | " | 6,569 |
| Missionaries, | " | 30 |
| Making a total of Church members, as the fruits of missions, | | 9,569 |

This statement does not include the numbers connected with the missions in Canada, which were discontinued about this time: the Church there, about the time for which the above calculation was made, erected itself into an independent conference.

The amount received from the various auxiliaries, and other sources, for the support of these, together with the Indian missions, amounted to $51,054.29. The amount expended, during the same period, was $45,945.80.

The next ten years, which brings the operations of the Society down to the year 1839, presents the following exhibit:

| | | |
|---|---|---|
| Mission stations, | | 140 |
| *Numbers in Society*—Whites, | | 11,700 |
| | Colored, | 7,000 |
| Missionaries, | | 164 |

The amount expended, during the above period, was $470,049.64. The amount of receipts, for same time, $460,797.38.

Thus it will be seen, that while the receipts for the next ten years were greatly augmented, a new impulse being given to the Society by the establishment of foreign missions, and the continued smiles of Heaven upon the missionary enterprise, yet the expenditures were greater than the receipts, in the aggregate, by $9,252.26.

The aggregate receipts, at the close of the first ten years, exceeded the expenditures by $5,108.49.

The exhibit for the next ten years, which brings down the operations of the Society to the year 1849, presents the following:

| | |
|---|---|
| Mission stations, | 250 |
| Numbers in Society, | 29,124 |
| Missionaries, | 275 |

During this period, it will be recollected that the Southern conferences separated themselves from the Methodist

Episcopal Church; and, consequently, the most of the Indian missions, and, also, those among the slaves, fell into that Church. At the time of the separation, there were three hundred and forty missionaries, and about fifty thousand Church members. The separation deprived the Church of about two hundred missionaries and thirty thousand members.

We have not included, in the foregoing enumeration, the foreign work. There are at present about fifty missionaries, and nearly two thousand Church members, in the foreign field.

It will be seen by the facts presented in this chapter, that the missionary enterprise in the Methodist Episcopal Church has, from its commencement, moved steadily and triumphantly forward, inspiring zeal and confidence in the hearts of its friends. Long may it continue to shed, upon this and other lands, the light of the glorious Gospel! The amount received during the *third* ten years was $996,453.13; amount expended, $1,104,182.18.

The contributions have always been equal to the demands; and the history of the finances show, for the last twenty years, that the fluctuations in the resources have been mainly dependent upon the operations of the Society and the condition of the treasury. A surplus in the treasury has always induced an inactivity on the part of the auxiliaries and friends of missions, while a report of expenditures beyond receipts, has never failed to rouse to action and excite greater liberality. For the first eight years of the Society's existence, the reports announced a balance in favor of the treasury, and the receipts varied from eight hundred to six thousand dollars per annum. In the year 1829, it having been announced previously that the *treasury was empty*—to some an alarming and ruinous state of things—the receipts amounted to upward of fourteen thousand dollars, more than double the amount received at

any former period. If any one will take the pains to examine the reports for each year separately, he will find that a deficiency in missionary zeal can be traced directly to the want of expansion in the missionary field. "Create the *demand* and the *supply* will come," may as safely be regarded as an axiom in the religious as the mercantile world. The following extract, from a letter from the venerable Dr. Bangs, will throw some light on the subject:

*New York, August* 8, 1849.

MY DEAR BROTHER,—Through the kindness of Mr. Edwards, who keeps the accounts of the Treasurer of the Missionary Society, I am enabled to furnish you with the receipts and expenditures of the Society from 1829 to 1838, and from that time to 1848:

| | Receipts. | Expenditures. |
|---|---|---|
| From 1829 to 1838, inclusive, | $498,497 49 | $466,638 23 |
| From 1839 to 1848, inclusive, | $1,106,123 84 | $1,604,621 32 |

A mission, for the benefit of Swedish seamen, was established in the city of New York in 1845. The Rev. Mr. Hedstrom, a Swede, was appointed to this mission.

A Bethel Ship was procured, and a congregation soon collected to hear the Gospel in their own tongue—in which they were born. The missionary was successful in organizing a Church of forty-five members, and a flourishing Sabbath school of seventy-eight scholars. The following, from the missionary, will be read with interest by all the friends of missions:

"The location of our Bethel Ship is in that section of this great mart of the western world, where are to be found at all times, and within the smallest space, the greatest number of foreigners, of all nations, that are to be met with in any part of this continent. As an illustration of this general fact, allow me to present a single instance: In the course of my pastoral visitations I went into a basement, or front cellar, and found it to be the residence of ten parents and twenty-four children. These may all still be found there at the time I am writing—March, 1846. From a dozen to fifteen of these children are now attending the Sabbath school on board the ship. It is here, in the vicinity of our Bethel Ship, that foreign vessels have their berths; here the immigrants land, and

here, too, their boarding houses are located. To present, in a still more striking light, the necessity of missionary effort in this port, for the benefit of seamen, we may state, that the number of arrivals for the year 1846 was 2,293. Of this number of vessels, ninety had crews of twelve men each, who could better understand Swedish preaching than any other. Among these was one national vessel, whose officers and crew attended worship in the Bethel. During a very brief period, last fall, not less than one thousand immigrants arrived from Sweden and Norway.

"So numerous are the immigrants from the several states of Germany, as well as the German residents in the lower part of the city, and so urgent their spiritual wants, that the trustees of the Bethel pledged themselves to raise $150 toward the support of a German missionary to labor in the ship, and among his countrymen in the vicinity, from house to house. And this has not been without blessed results. The necessity for a German missionary, in connection with this mission, will be more clearly seen by a reference to the facts, that one hundred vessels belonging to foreign ports, and manned with crews understanding only the German language, came into this port during the year 1846; and that the number of German immigrants, by these and other vessels, amounted to sixty thousand in one year!

"It seems meet and right, in the judgment of your missionary, that the Gospel of the grace of God should be magnified in the record of its glorious successes. Not a week has elapsed, since our entrance upon this field of labor, in which there has not been manifest tokens of the Divine favor in the awakening and conversion of souls. It should also be told, to the honor of Divine grace, that, of those who have been converted in the Bethel Ship, one is successfully laboring in South America; another is zealously engaged in the work of saving souls in Wisconsin; another is similarly employed in Indiana; and several others are engaged in the same work in Ohio. We have recently received intelligence, from the western part of Ohio, that one dozen persons have been received into a society there, all of whom professed to have been awakened in our Bethel Ship, at New York, soon after their arrival from Germany. We have received accounts from Illinois of the conversion and ingathering of souls into the Methodist Episcopal Church, who were indebted for their first religious impressions to the services of this mission. Cases have, also, come to our knowledge, of persons who have been awakened in the 'Old Cradle,' as it is familiarly termed by some, who were afterward

converted in hospitals, sailors' retreats, and boarding houses. The fact is, that the city of New York is the great receiving and distributing reservoir of more than a hundred thousand immigrants every year. With this immense influx of foreigners, it will be seen at once, there must be a demand for spiritual labor far exceeding our present ability to supply. Your missionary, as far as he has been able, has visited the hospitals, retreats, and boarding houses, in all of which he has found the sick and dying, to whom he has administered the encouragements and consolations of the Gospel; and he has the satisfaction of knowing, that his labors of love have resulted in the salvation of some souls, who, to all human appearance, must otherwise have died without hope.

"One of the most interesting features of our mission is the Sunday school. Its progress from the beginning has been marked with increasing prosperity. During the past winter we were favored with a visit from Bishop Hamline, who preached for us, and aided us in raising a collection, the avails of which were appropriated to the enlargement of the Sunday school room. The room has since been enlarged to nearly three times its former dimensions; and yet the superintendents say the place is likely to become too strait for them. Your missionary is truly thankful to have been made the agent for the distribution of so many favors, both to the children and their parents. We report, in connection with this mission, one Sabbath school, with seventeen officers and teachers, and one hundred and twenty-four scholars."

# CHAPTER III.

## AUXILIARIES.

To render the Society efficient as possible, by embracing the whole country in its operations, and extending those operations to the remotest limits, that, through appropriate channels, the spirit of missions might be diffused abroad, the Managers, at an early day, made provision for the organization of auxiliaries, and submitted the following Constitution for their government:

"CONSTITUTION.

"ARTICLE I. This association shall be named, The ——— Conference Missionary Society, in ———, auxiliary to the Missionary Society of the Methodist Episcopal Church.

"ART. II. The object of this Society is, to assist the several annual conferences more effectually to extend their missionary labors throughout the United States, and elsewhere.

"ART. III. The business of this Society shall be conducted by a President, Vice-President, Secretary, Treasurer, and —— Managers, who shall be elected at the annual meetings of the Society.

"ART. IV. —— members at all meetings of the Board of Managers, and —— at all meetings of the Society, shall be a quorum.

"ART. V. The Board shall have authority to make by-laws to regulate its own proceedings, fill up vacancies that may occur during the year, and shall report its transactions and the state of the funds to the Society at its annual meetings, a copy of which shall be forwarded to the Corresponding Secretary of the Parent Institution as soon as possible.

"ART. VI. Each subscriber, paying ———, or upward, annually, shall be a member; and the payment of ———, or upward, at one time, shall constitute a member for life.

"ART. VII. The funds of this Society, after deducting the necessary incidental expenses, shall be subject to the order of the Treasurer of the Parent Institution, for the purposes expressed in the second article of this Constitution.

"ART. VIII. The President, Vice-President, Secretary, and Treasurer, shall be *ex officio* members of the Board of Managers.

"ART. IX. At all meetings of the Society and of the Board of Managers, the President, or, in his absence, the Vice-President,

or, if both be absent, such a member as shall be chosen for the purpose, shall preside.

"ART. X. The annual meeting of this Society shall be holden on ———.

"ART. XI. The minutes of each meeting shall be signed by the Chairman.

"ART. XII. This Constitution shall be subject to such alterations, by the Society, as shall agree with the alterations which may be made, by the General conference, in the Constitution of the Parent Institution."

The first auxiliary recognized by the Parent Society was that of the Female Missionary Society of New York city, which, from the year 1819 to the present time, has been devotedly engaged, as a faithful ally, in carrying out the objects of the Parent Institution.

It was not long until, through the recommendations of the bishops, all the conferences organized auxiliaries and branches within their respective bounds. Young Men's Societies and Juvenile Associations were established in different parts of the country; and the missionary cause increased in interest, as the prejudices which existed were removed, by a zealous but prudent advocacy, and the exhibition of fruit, that gave evidence, clear and conclusive, that the cause was of God, and worthy the support of all the friends of Christianity.

Though we are prepared to admit, as a general principle, that the more simple the machinery of the Church the better, yet we are not unwilling to admit the propriety of multiplying that machinery, when, by so doing, increased powers and facilities for doing good thereby are gained. It is in this light we view all the benevolent institutions of the Church; still, however, regarding the Church as a unit, operating through all thsee associations as the mind operates through the various faculties, each in harmony with the other.

It has been shown, that the Society, in its organization, contemplated the early action and co-operation of the

several annual conferences, and mainly depended upon these powerful allies in carrying out its benevolent objects.

In this the hopes of the Managers were fully realized. No subject connected with the business of these conferences excites greater attention or interest than the subject of missions.

The anniversary of a conference missionary society, always held during the session of conference, never fails to excite great interest, and produce a greater degree of zeal and liberality, in behalf of the missionary cause, in the community where they are held.

It is not unfrequently the case, that ministers, on these occasions, so impressed with the magnitude and importance of the enterprise, give away all they have, and leave the conference-room for their respective fields of labor with nothing in their pockets but the plan of their next appointment.

Not satisfied with this, many of them, with souls as boundless as the world, and burning with a zeal quenchless as the love of God, give *themselves*, as a sacrifice upon the missionary altar, to be sent wherever the appointing power may deem their services most needed, realizing that it is their duty and high privilege to give to their fellow-men, with the same freedom they have *received*, the blessings of the Gospel of Christ.

The conferences, from time to time, organized branches within their bounds, and encouraged the formation of similar associations—such as Female, Young Men's, and Juvenile: all of which have been promotive of the general objects of the Society, and productive of great good, not only in advancing the interests of the Society in a pecuniary point of view, but in supplying the destitute, within their respective bounds, with the ordinances of the Gospel.

# CHAPTER IV.

## MISSION AMONG THE INDIANS.

The first mission projected by the Board of Managers, was for the benefit of the Indian tribes, of which there are sixty-five, speaking almost as many different dialects, and found in various parts of the United States and territories, and the Canadas. Their number is estimated at one hundred and seventy thousand, but it is evidently diminishing from year to year.

In regard to the Indian race, there have been many curious speculations. Some of these appear plausible; others are quite fanciful, if not ridiculous. The archeologist has given profound attention to the remains of ancient monuments which are found here and there, on the mountains, and plains, and prairies, and in the valleys of our land, some of which are covered with forests, indicating an antiquity almost primeval; and has imagined that he could discover traces of an intelligence superior to any found among the Indian tribes of the present age.

The ethnologist, in his researches into the physical structure of the Indian—his manners, customs, rites, and language—thinks he can trace a relationship with the tribes of Israel, and regards them as the long-lost portion of that race.

Whatever may be the more plausible of the various and conflicting theories entertained, in relation to the native inhabitants of this country, one thing is quite evident, and that is, that they are but the mere remnant of a race once numerous and powerful, as "the grand old woods" in which they roamed, before the axe of civilization had marred its beauty, or the hand of art had removed these emblems of their greatness.

Their history, though lost in the darkness of a remote antiquity, nevertheless possesses an interest to all. That they belong to *Adam's* race is conclusive, as, like all of that race, they bear about them the unmistakable marks of his fall, and consequent depravity.

They are, doubtless, one of the nations of the earth that originated in "one blood," and, like them, have also been polluted by sin. They, also, belong to that class for whom the "second Adam" died, and "through whose blood they have redemption, even the forgiveness of sins."

Of all the Pagan nations on the face of the earth, they should claim the first attention from those Christians who have come into possession of their inheritance. Nor have they been forgotten: nearly every evangelical Church in the land has made some efforts to Christianize them.

Five years prior to the organization of the Missionary Society of the Methodist Episcopal Church, a missionary, claiming partial kindred with the race, a consistent and reputable member of the Methodist Church, was called from the first settlement in the Northwestern territory, to go, he knew not to whom or where, save that it was in a "northwestern direction" from the place where he resided, and "preach to a man and woman," who—like the "man of Macedonia," that appeared in a vision to Paul, and said, "Come over and help us"—said to him, "You must declare my counsel faithfully." The colored preacher left Marietta, and, with nothing but his Bible and a slender outfit, bent his course for Upper Sandusky, in the year 1814. He arrived safe at his destination; his vision was fulfilled; he saw the very "man and woman who appeared to him in vision, while his report was believed;" and the "arm of the Lord was revealed" to the Wyandott Indians, several of whom were converted to God.

In 1817, an interesting revival commenced, through his labors, and many of the tribe were converted, abandoned

their heathenish rites and superstitions, and embraced the simple forms of Christianity.

Soon after this, Stewart returned to Marietta, from whence he wrote a somewhat lengthy, but affectionate address to his red brethren, which was kindly received, and was productive of good.

According to promise, he returned, and found some of his flock "walking in the faith," while others had gone back to their sinful Indian customs.

The first assistance he received in his labors among the Wyandotts, was from the Rev. Anthony Banning, of Mount Vernon, Ohio.

In the year 1819, this mission was adopted by the Ohio annual conference, which sat at Cincinnati. It was included in the Lebanon district, which extended from the Ohio river to the lakes, and was under the presidency of the Rev. James B. Finley. The Rev. James Montgomery was appointed as an assistant of the Rev. John Stewart, the colored missionary.

The mission was continued as a regular appointment, and increased in prosperity, many of the chiefs embracing religion, several of whom subsequently became preachers, and labored, with great zeal and success, among their brethren.

The national reserve of the Wyandott Indians contained one hundred and forty-seven thousand, eight hundred and forty acres of land. Through the whole extent of this beautiful tract the Sandusky river flows, receiving in its course several smaller streams. They had, also, another reservation at the head of Blanchard's river, five miles square.

A mission school was established in the Wyandott reserve, mainly supported by the General government, which, in its treaty with the tribe, reserved a certain portion of land for this purpose.

The Rev. Messrs. Finley, Elliott, Gilruth, Hinkle, and others, were early connected with this interesting mission, and devoted themselves exclusively to the spiritual improvement of the natives.

Sometime during the year 1820, reports had reached a portion of the Wyandott tribe who were living near Fort Malden, in Canada, of the great change wrought among their brethren at Sandusky. They were visited by two native preachers, who made known to them, "in their own tongue, the wonderful work of God." Several were converted, and a mission was subsequently established among them.

In 1832, there were nine missionary stations among the natives of Upper Canada, all of which were reported as in a prosperous state. They were located at Grape Island, River Credit, Lake Simcoe, Rice Lake, Grand River, Macdurk, Muncey Town, Carnard, and Bay Quinte; in each there was a missionary and school teacher. Mackinaw and Leegeeng were also occasionally visited by native teachers. Christian instruction was given to two thousand adult Indians, and four hundred youth, in eleven schools.

The labors of John Sunday, a converted native, were of great service to these missions.

As these missions were all transferred to the Canada conference in 1828, we deem this incidental allusion to them all that is necessary, in a history of missions of the Methodist Episcopal Church.

In 1826, being a period of about ten years after the commencement of the mission, three hundred and three had become members of the Church. In the mission school, there were seventy-seven scholars acquiring a knowledge of the English language, and being instructed in the useful arts.

In 1830 a branch was added to this mission, composed

of Wyandotts and Shawnees, on the Huron river, in Michigan, and continued to prosper for several years.

An interesting revival was enjoyed by the Wyandotts during the fall of 1837, and many were added to the Church.

From this time on to the period when the Wyandott nation determined to sell their lands to the General government, and remove beyond the Mississippi, nothing occurred of any special interest. Preachers were regularly sent, and the mission schools were sustained. By the treaty, all the missionary improvements which had been made, were to be appraised and paid for by the government, the avails of which were to go into the treasury of the Missionary Society of the Methodist Episcopal Church. They accordingly removed to their new home in the west, many of them carrying their religion with them.

After the separation of the Southern conferences from the Methodist Episcopal Church, and the organization of a separate and distinct ecclesiastical connection, and the Wyandotts falling within that range of jurisdiction, they were supplied with preachers by the Church South.

The provisional plan made by the General conference for the separation of the South not being concurred in by the annual conferences, which—according to express stipulations—rendered it null and void, and there being, consequently, no line of division, nor, in fact, any separation by the consent of the constitutional authority of the Church, a portion of the Wyandott Church asked to be connected with the Ohio conference, and prayed that body to supply them with a preacher, which was accordingly done. The Rev. James Gurley, with written instructions from Bishop Morris, in the fall of 1848, proceeded to the nation, and entered upon his work. He was affectionately received by the Wyandotts, and his labors among them were productive of good. The disaffected party were determined, however,

he should not remain, and ceased not their efforts, until, through the intervention of a pliant tool, in the person of the sub Indian agent for the territory—who has since been removed, for this and other acts of malfeasance—he was required to leave. The Church South are now in possession of the mission; and if the Indians prefer belonging to a slave-sanctioning and slave-holding Church, by all means let them be undisturbed in their relation.

The next mission to which we invite attention, was that established in 1822, among the Creek Indians, entitled the *Asbury* mission. This tribe resided in the bounds of the states of Alabama and Georgia.

Rev. William Capers, to whom was given the charge of this mission, visited the principal towns in the state of Georgia, and took up collections for its support. In all places he was favorably received, and a general desire was expressed by all that the mission would prove successful.

He accordingly visited the Creek agency, on Flint river, and had an interview with General M'Intosh, the chief man of the nation, which resulted in an agreement between the parties for the establishment of a mission, with liberty to use as much land as might be necessary for the support of the mission family.

Rev. Isaac Hill was appointed missionary, and entered upon his work; but, from opposition from some of the chiefs who were not present at the council, he was not allowed to preach the Gospel, though there were no objections tc his opening a school for the instruction of children.

It was ascertained that the Indian agent was concerned in this matter; and the probabilities are, that, had it not been for his officious interference, the missionary would have been permitted to preach the Gospel.

Opposition will always be elicited, when the *craft* and *sins* of men are endangered.

Through the interference of the government in behalf of

the mission, the disabilities were removed in 1826, and the word of the Lord, unfettered by the edicts of men in "brief authority," had free course, and was glorified in the conversion of souls.

At the end of three years, the Asbury station reported seventy-one Church members, and a mission school of fifty scholars.

Bright and promising as was this field, and cheering as were the hopes inspired in the hearts of its friends, a sad and melancholy fate awaited it. The proximity of the dissipated whites, and their unhallowed example, together with the confirmed habits of savageism, rendered it necessary for the missionaries, in 1830, to abandon the field in despair. Good seed, however, was sown, and brought forth abundant fruit in many pious hearts, who will rejoice in the day of eternity that a mission was established among the Creek Indians.

The next mission in order, established by the Church, was the mission among the *Mohawks*, on Grand river, Upper Canada. They occupied a reservation of land, sixty miles in length and twelve in breadth, on each side of the river.

This tribe had been partially civilized, and some attention had been bestowed upon them by Christian instructors; yet their moral and religious condition was but slightly improved.

In 1823 an interesting revival of religion commenced, under the labors of Rev. Messrs. Torrey and Crawford, Methodist missionaries, a very interesting account of which may be found in the annual report for the year 1823.

At that time there were upward of thirty of the tribe who had embraced the Gospel, and were happy in the enjoyment of its blessings. A Sabbath school was organized, where the native youth were instructed in the principles of religion; a day school was also established, with encouraging prospects of success.

The influence of this revival extended to the white population, many of whom became the subjects of converting grace. Several Delaware Indians were also converted, and may be enumerated with the fruits of this revival.

The mission was commenced under the patronage of the Genesee conference, which, at that time, included Upper Canada.

A number of Mississaugas were brought into the mission house and baptized. They afterward removed to the Credit river. Several Chippeways were, also, the subjects of converting grace. An interesting incident is connected with the introduction of the Gospel among the *Mississaugas*. In 1801 the Rev. Joseph Sawyer was holding a quarterly meeting at the house of Mr. Jones, an Indian, of the Mohawk tribe. Mrs. Jones, who was a Mohawk princess, presented herself for Christian baptism, and, with her husband, united with the Church. Their son, an Indian youth, was at the same time solemnly dedicated to the Lord in baptism, and while the minister was concluding the ceremony with prayer, he most fervently besought the Lord to make that youth the first fruits of a harvest of souls among that people. The father of that youth having embraced Christianity, and being in possession of two wives, renounced the mother of the boy, who was a Mississauga, and, marrying the Mohawk princess, turned her away from his tent. The boy followed his mother to the woods, and remained with the Mississauga tribe in the wilderness until he was twelve years of age, when he entered an English school, where he made rapid progress in the language, and was soon able to converse fluently in English. With a ready knowledge of both languages, he was made an interpreter, became a convert to the religion of Christ, and was called of God to preach the Gospel to his countrymen. His feelings for the wretched condition of his tribe were indescribable, and he hastened to pour out the treasures of

a heart burdened with love for their salvation. His young and ardent spirit urged him to proclaim the glad tidings of salvation to his kindred and friends. His clear and rich experience in the things of God, announced in strains of simple eloquence—like the soft, sweet breath of summer—subdued and melted their hearts; and many were brought, through his ministrations, to the foot of the cross, and found redemption in the blood of the Lamb. *That prayer was heard*, and that *mother*, like Hagar, driven out into the wilderness, was not forgotten nor forsaken of God. The labors of this remarkable youth were wonderfully owned and blessed of God; and there never was, perhaps, a native preacher whose ministrations were more effectual, and whose services in behalf of missionary enterprise were productive of more good.

The great change which had been wrought among the Mississauga Indians, was followed by the most blessed results on other fragments of the same tribe. An additional number of twenty-two, who professed faith in Christ, and were baptized in the year 1826, were formed into a class at Bellville, Upper Canada. Their subsequent deportment gave evidence of a radical change having been wrought in their hearts by the Spirit of God.

In 1827 a new mission was commenced among another branch of the Mississaugas, residing on Snake and Yellow Head Islands, in Upper Canada. They spoke the Chippeway language, and were about six hundred in number.

A Sabbath school was established among them; they were supplied with a missionary; and so successful was the mission, that in 1829 there were three hundred and fifty that had renounced heathenism and become members of the Church, and one hundred of their children were regularly taught in the schools.

In the year 1822 a mission was commenced by the Methodist Episcopal Church among the *Cherokee* Indians, who

inhabited a tract of country included in the states of Georgia and North Carolina on the east, Alabama on the west, and that part of Tennessee south of the Hiwasse and Tennessee rivers, comprising ten millions of acres.

A mission had been commenced by the American Board of Commissioners for Foreign Missions in 1817, which was productive of much good. Part of this tribe were in the enjoyment of civilization, had cultivated the arts of civilized life, and had bestowed considerable attention to the education of their children, many of whom were cultivated to a high degree. The American Board had received considerable assistance from the funds of the General government, to enable them to carry on their mission schools.

At the time above specified, at the request of a native Cherokee by the name of Richard Riley, the Rev. Mr. Neely visited the nation, and preached in his house. In the course of the summer he organized a society, consisting of thirty-three members, and appointed Mr. Riley leader of the class.

At a quarterly meeting held there by the Rev. W. M'Mahon, presiding elder of the Huntsville district, several of the natives were converted, and the power of God was signally manifested in the upbuilding of the Church.

Shortly after, through the exertions of Rev. Mr. Crawford, missionary, who had the approval of the chief men of the nation, a mission school was established.

A report made by a committee on the state of the mission to the Tennessee conference, disclosed the fact, that, in the space of two years, at an expense of only two hundred dollars, one hundred and eight had been gathered into the fold of Christ, and many children had received religious instruction and the rudiments of education in the mission schools.

The success of this mission demonstrated to many, who had hitherto remained skeptical in regard to the possibility

of reclaiming the Indian from his superstitions and vices, that their salvation, through the blessing of God, could be effected, and that it was a work in which the Church was loudly called to engage.

In 1826 there were four missionaries laboring in the bounds of the Cherokee mission. These missionaries formed regular circuits, and divided the native converts, which, at that time, numbered four hundred, into classes, appointing over them suitable leaders, and giving them the ordinances of religion.

A native preacher became eminently useful in laboring among his brethren, and proclaiming to them the "wonderful works of God, in their own tongue."

The Gospel had a wonderful effect, not only in changing the heart, but in inducing them to forsake all their former habits and modes of life, and adopting the arts of civilized life.

All other efforts to civilize the Indian, had signally failed. The fact that Christianity must precede civilization, has been demonstrated beyond all question. No process of intellectual or moral training, in any single instance, has resulted in any permanent good, where the power of the Gospel, in changing the heart, has been lost sight of. The streams could only be made sweet by purifying the fountain.

An incident is connected with the history of the Moravian mission, in Greenland, illustrative of this fact.

The missionaries had toiled in that barren field for years, without success. They addressed themselves first to the work of religious instruction, by inculcating the doctrines of religion, in proving the existence of a God, his nature, and attributes, the genuineness and authenticity of the holy Scriptures, and the evidences of the truth of Christianity by prophecy and miracle. They were about to abandon the mission in despair; but, after serious deliberation and prayer for Divine assistance, they were led to the conviction and

belief, that they had begun wrong. They started out upon a new theme, and with burning hearts recited the story of the cross—exhibited the love of Christ in dying for the world; and the Gospel spread like wild-fire over the icy and benighted wastes of Greenland, and her dreary cliffs resounded with the high praises of God.

The work of God among the Cherokees grew so rapidly, and prevailed, that in 1828 the number of converts had increased to eight hundred; and the number of missionaries employed was increased to seven. The white missionaries were greatly assisted by the services of a young converted Cherokee, who acted as an interpreter.

In 1831 serious disturbances arose among the Cherokees, on account of an effort, made by the state of Georgia and the General government, to remove them beyond the Mississippi. This originated from the fact that many of the Cherokees were unwilling to abide by the decision of the majority, in the stipulations for their removal. The number of missionaries had increased to seventeen, and the prospects of accomplishing great and permanent good were exceedingly flattering, until this unhappy collision of sentiment.

In 1832 the Cherokees were removed beyond the Mississippi; and the faithful, self-denying missionaries accompanied them to their distant home.

The annual report of the following year represented the mission as in a prosperous state; while, on the various circuits included in the mission, there were nine missionaries, having charge of nine hundred and thirty native Church members. Connected with the mission were six schools.

This year a second Cherokee mission was established within the bounds of the Missouri conference, in the Arkansas territory. One missionary was connected with this mission, having charge of one hundred and thirteen members, and four schools.

This mission was considerably increased by emigration

to it, from the old Cherokee mission, of several hundred Church members.

The Cherokee circuit was included in the south Indian missionary district, having six missionaries.

The east Cherokee mission, connected with the Holston conference, in 1836 was blest with a glorious revival; and two hundred Cherokees were added to the Church, making, in all, Indians, whites, and colored, eight hundred and twenty.

The following year they were removed to the Arkansas territory; and two native preachers accompanied them as their spiritual guides.

The Cherokee mission having been merged into the Creek and Choctaw circuits, its condition cannot be accurately described, though all are represented, in the report of 1838, as in a prosperous condition.

In 1840 the missions among the Indians were transferred to the care of the several annual conferences, within whose bounds they were located, and the accounts of those missions were subsequently made under the head of domestic missions.

The upper and lower Cherokee missions reported, in 1841, six hundred and forty-eight.

The year following, they were increased to eight hundred and nine.

An efficient Bible Society was organized among the Cherokees, and the Scriptures were extensively circulated among them.

In 1843 an interesting revival of religion was experienced, both at the upper and lower Cherokee missions, and two hundred and sixty-eight members had been added to the Church.

The membership in both amounted to thirteen hundred. The "Discipline" had been translated into the Cherokee language, and five hundred copies were distributed among the members.

In 1844 to the upper Cherokee was added the Seneca mission. These, together with the lower Cherokee mission, were reported as in a prosperous condition. An Indian Mission conference was established by the General conference which was held this year. Its boundaries are the following: on the north by the Missouri river; on the east by the state lines of Missouri and Arkansas; on the south by Red river; and on the west by the Rocky Mountains. This immense country was divided into three presiding elders' districts, as follows: the Choctaw, Kansas river, and Cherokee.

In 1846, the Indian Mission conference being embraced in the jurisdictional limits of the Church South, the supervision of those missions lying within the borders of that Church ceased, and with that ceases their history, so far as this work is concerned.

The mission among the *Choctaws* next claims our attention. This tribe inhabited a tract of country lying within the states of Mississippi and Alabama, and their number was estimated at twenty thousand.

A mission was established among them in 1818, by the American Board of Commissioners for Foreign Missions, which was attended with considerable prosperity. Great attention was paid to their improvement in agriculture and the mechanic arts. The annual appropriations made by the General government, enabled the Board to establish schools, and in various ways promote the objects of the mission.

In 1825 the Mississippi conference established a mission among this tribe, under the superintendence of the Rev. Wm. Winans; and the Rev. Wiley Ledbetter was appointed the missionary.

For three years this mission gave but little promise, and fears were entertained that it would be necessary to abandon it altogether; but just at the darkest period of its history, the star of hope and promise rose. A camp meeting was

held in the month of August, 1828, and the Lord poured out his Spirit, and his work was revived—"souls were renewed, and sins forgiven."

The Holy Spirit attending the indefatigable labors of the missionary, the Rev. Alexander Talley, the work of salvation began, and multitudes, among whom were four captains, were converted, and joined the Church.

At another camp meeting, held a few months afterward, six hundred Indians made a profession of religion, and united with the Church.

From this time, "the word of the Lord had free course, and was glorified," in the salvation of souls, until, in the year 1830, the number reported as in communion with the Church was four thousand. All the principal men of the nation, chiefs and captains, with few exceptions, were the subjects of converting grace.

Three missionaries, three interpreters, and three school-teachers were connected with the mission.

A proposition made by the General government to the Choctaws, in regard to their removal west of the Mississippi, cast a gloom over the mission.

In the midst of great division of sentiment and conflict of feeling, at a council, held in the month of March, the nation succeeded in obtaining a majority of votes to sell the land, and accordingly made arrangements for removal. The Rev. Mr. Talley accompanied the emigrants to their new and distant home, in the vicinity of the Rocky Mountains.

In 1831 five hundred had arrived at the Choctaw mission west, the most of whom were members of the Church. The removals became so extensive that the old mission east was nearly broken up. The missionary labored assiduously to gather into the fold all who removed to the mission west, and was assisted by a colleague and some native exhorters.

In 1833 he had the assistance of two native preachers and four exhorters. The Missionary Board made provision for the translation of some portions of the Scriptures and the Methodist hymns in the Choctaw language, for the use of the mission.

In 1834 the number reported in society was seven hundred and forty-two. About two hundred natives, mostly young, were learning to read the Scriptures in their native tongue.

The long and arduous labors of Rev. Mr. Talley had so worn down his constitution, that, in 1835, he found it necessary to retire, and the Rev. Robert D. Smith was appointed in his place.

There were fifteen preaching-places in the bounds of the mission, at each of which classes were formed.

In 1836 there were reported nine hundred and sixty members, an English school, and ten Sabbath schools, taught by native teachers in the Choctaw language, consisting of three hundred and seventy-three scholars. The officiary consisted of two white, five native preachers, three exhorters, twenty class-leaders, and five stewards.

The Choctaw mission west was blest with a revival in 1839, and was reported as in a prosperous condition.

In 1840 this mission was included in the Arkansas conference, and included under the head of domestic missions.

In 1842 it was reported as in a prosperous condition, having been blest with a revival, which resulted in the conversion and accession to the Church of more than two hundred Choctaws. There were six meeting-houses within the bounds of the mission.

The following year reported that there were, in addition to the regular missionaries, seven local preachers, nine exhorters, and twenty class-leaders.

The most of the Choctaw territory, which is forty miles west of Arkansas, extending one hundred miles along Red

river, and from twelve to sixty miles in width, is inhabited, and opportunities are presented of extending the blessings of the Gospel to all.

At their general council of the nation, an act was passed, providing for the establishment of seven literary institutions within their national limits. Two of these, Fort Coffee Academy and Nunnawaya Academy, were placed under the supervision of the Methodist Church, with an annual appropriation to the former of six thousand dollars, and to the latter of six thousand, five hundred dollars.

The Rev. Wm. H. Goode was appointed to take charge of the Fort Coffee Academy, and the Rev. Wesley Browning of the Nunnawaya Academy.

The Indian Mission conference having been formed, the Choctaw mission was embraced in the Choctaw district.

In 1845 the average number of students set down to the Fort Coffee Academy was forty. The other institution, over which was placed the Rev. Mr. Browning, proved a failure, and the funds were diverted by the National council into other channels.

The Choctaw mission having, by the Plan of Separation, passed into the jurisdiction of the Church South, we shall trace its history no farther.

A mission was established among the *Potawatamies*, a small tribe in the vicinity of Fort Clark, on Fox river, in the year 1823. The Rev. Jesse Walker was appointed missionary, a school was established, and the missionary labored with perseverance for the salvation of the tribe.

The prejudices of the Indians, and their determination to sell their lands and remove west, very much embarrassed his operations; and after many ineffectual efforts to reclaim them from savageism, and elevate them to the blessings of Christianity, the mission was abandoned in 1830.

In 1837 upward of one hundred Potawatamies were converted, and joined the Church, among the Kickapoos.

In 1829 the *Oneida* mission was commenced. This tribe occupied an Indian reservation in the western part of the state of New York. They had been partially civilized; and the Gospel was introduced among them by the Protestant Episcopal Church.

The Oneidas, like all other tribes in our states and territories, had suffered much by that dreadful curse, more fatal to the Indian than the whites; namely, intemperance. The debasing habits and vices of what is denominated civilized society, were making sad inroads upon this remnant of their race.

A young Mohawk, who had been converted in Upper Canada, prompted by a love for souls, came among them, and immediately entered upon his mission of mercy, in exhorting them to repentance and the abandonment of their sins. The word was attended with the Holy Spirit, the glad tidings of salvation through Christ were embraced, and, in a short time, one hundred made a profession of faith in the Redeemer.

A school was soon established, in which both children and adults were taught the rudiments of an education.

Through the influence of the Oneida Christians, a work of grace was commenced among the Onondagas, a neighboring tribe, twenty-four of whom were converted, and became members of the Church.

In 1831 this mission numbered one hundred and thirty Church members, had three schools, containing one hundred and fifteen children, one missionary, and two teachers. Many of the Indians from the mission had emigrated to Green Bay, and earnestly requested a missionary and teacher.

The following year the numbers in Church increased to one hundred and sixty, and there was a general advance in prosperity. There was an interesting revival among the Onondagas during the year.

Rev. John Clark was sent as a missionary to the Oneidas at Green Bay. He succeeded in erecting a school-house on Fox river, and organized a class of twenty-five. Portions of the Mohawk Scriptures had been translated, and were circulated, together with hymns prepared for the Indians.

In 1835 this mission reported forty members, including three local preachers—two of whom were natives—and a school, consisting of thirty-three children.

The Oneida mission, in 1835, was reported as enjoying a state of prosperity, having been blest with a revival. The Green Bay mission was denominated the Oneida mission west, which, also, included the Sault St. Marie mission, which had been established several years before; and the report for that year shows a membership of two hundred in all. This mission extended its labors among the Menominee and Kewawenon Indians, and was successful in establishing Churches and schools among them.

Under the labors of the indefatigable Daniel Poe, a valiant herald of the cross, there was an interesting revival of religion among the Oneidas and Menominees in 1837.

The following year the mission in western New York was graciously visited, and upward of thirty were converted and added to the Church.

The Oneida mission west was prospering, and the work was progressing among adjacent tribes, and the missions were included in the Green Bay district of the Rock River conference.

In the annual report of 1845, the Oneida mission proper was represented as in a prosperous condition.

The missions in the Green Bay district, including the Brothertown, Oneida, Watertown, Winnebago Lake, and Pewakie, were all progressing in improvement.

To these were added, in 1846, the Fon du Lac, Sandy

Lake, and Flint River missions: in all of which efforts were made by missionaries to organize Churches, and establish schools.*

The Oneida and Onondaga missions were in a healthy and promising condition. The number reported, in 1847, as belonging to these two missions, was one hundred, and the whole number of Indians estimated at five hundred.

The whole number of Church members, including the missions above specified, and those in the Green Bay district, amounted to seven hundred and eighty-eight. The number of missionaries was fifteen. There were nine week-day schools, and eight Sabbath schools, with nine superintendents, twenty-three teachers, two hundred and sixty-seven scholars, and two hundred and eighty volumes in the library. The prosperity which attended these missions, though not so great as the friends of missions desired, still it was worthy of all the time, and talents, and labor, and money expended in carrying them forward.

In 1848 the missions enumerated in the foregoing presented nothing very special; and hence it is not deemed necessary to make any remark, except to say, that they

* The following interrogatories were drawn up by the Corresponding Secretary in 1846. They were printed in the form of a circular, and a copy sent to all the missionaries:

"1. How many appointments, or societies, are there within the limits of the mission?

"2. What is the whole number of Indians in the territory embraced in the mission, and what is the number of Church members?

"3. What is the number of week-day schools, and how many teachers are employed, and what proficiency are the scholars making in learning?

"4. What is the number of Sabbath schools, superintendents, teachers, scholars, and volumes in library?

"5. How many churches and school-houses are there, and what is their probable value?

"6. Does the mission receive an annuity from the General government? If so, what is the amount of said appropriation? What is the amount received from the Missionary Society?

"7. What is the spiritual state of the society, or societies, under your charge?

"8. What is the prospect of future success?"

Responses to the above questions were expected from all the missionaries having charge of mission stations.

continued to prosper, so far as to retain the confidence and support of the Church.

In 1830 an effort was made by the Missouri conference to introduce the Gospel among the *Shawnee* and *Kanzas* Indians.

These tribes were located in the western part of the state of Missouri, and their number was about nine thousand. The Rev. Thomas Johnson was sent to the former, and the Rev. William Johnson to the latter of these tribes.

They entered upon their work with encouraging prospects of success. A school was soon established for the education of the children, and a mission house was also erected.

In 1832 an interesting revival of religion in this mission resulted in the conversion of nineteen souls.

The annual report for 1834 states that the mission was in a prosperous condition, and that there were upward of sixty who were united with the Church, and "walking in the fear of the Lord."

The following year, the work of the Lord continued to revive; and so extensive was it, that the number of Church members was doubled. The mission school was also in a prosperous condition.

In 1836 it fell into the bounds of the North Indian missionary district, and was, consequently, reported in the gross, with other Indian missions.

In 1841 the mission reported one hundred and thirty members, and was represented as prosperous.

In 1838 the Board at New York highly approved of a plan projected by a meeting of ministers, held at the Shawnee mission station, for establishing an "Indian Manual Labor School."

It was also submitted to the authorities at Washington, who expressed satisfaction, and pledged aid to carry it into execution.

The school was accordingly established, and in 1842

was reported to be in successful operation, having ninety-eight scholars obtaining an education, and also a knowledge of the useful arts. Of this number of pupils, forty-five had become members of the Church.

The following missions were reported, in 1845, as belonging to the Kanzas River district: Shawnee and Wyandott, Delaware and Kickapoo, Potawatamie and Chippeway.

The Indian Manual Labor school was placed under the superintendence of Rev. N. L. Talbott.

The mission stations were represented as in a prosperous condition, and the school was exerting an auspicious influence upon the entire community.

Our history of these missions closes here, inasmuch as, like those we have before enumerated, they passed under the supervision of another Church.

In 1830 a mission was established among the *Iroquois*, including the tribe of the Kickapoos within the bounds of the Illinois conference.

A prophet had risen up among them, who acknowledged the true God, and was zealously engaged in instructing the people in religion. His religious notions were mixed up with much that was superstitious. That the knowledge he had of the true God was either derived from the light of nature or the teachings of the Spirit, or both combined, is a question that the history of the entire heathen world has long since settled.

That it was the result of Divine revelation, received through the ordinary medium, does not admit of a doubt; for, from the thousands of missionaries who have been in the heathen field, and the three thousand who are now occupying it, not one returns an affirmative answer to the question, Has any heathen been found, without the light of Divine revelation, who knew God, and worshiped him as such?

We have heard of Brainerd's Indian, and, also, of the

"pious Plato," and the "divine Socrates," but we have also learned, "where there is no vision the people perish," and the history of every heathen nation confirms its truth.

This prophet, however, embraced Christianity, and became useful among his brethren, in promoting their temporal and spiritual interests.

In 1834 the Kickapoo mission was reported to have two hundred and thirty members, and a school, consisting of twenty-four native children.

The *Peori* mission was organized in 1833, and forty natives were received into the Church. The report of 1835 states that this mission had doubled its numbers, and the mission school was prospering.

In 1835 the Delaware, Peori, and Kickapoo missions were embraced in the North Indian missionary district, and, including the Shawnee and Kanzas missions, there were four hundred and seventy-two members, one superintendent, and six missionaries.

A mission had been established at Saganaw and Huron, in the Detroit district.

A mission was established among the Sioux, Winnebagos, and Chippeways, by the Rev. Alfred Brunson, who, in 1834, went out on an exploring tour, through the regions bordering on the Upper Mississippi.

He located at Prairie du Chien, and made that place the centre of missionary operations for that vast region.

He succeeded in establishing schools; and in 1838 there were one hundred and thirty native children receiving Christian instruction.

The South Indian missionary district, in the Arkansas conference, includes the *Seneca* mission, established in 1837, for the benefit of the Seneca, Mohawk, Oneida, and Kayooga Indians.

The missions within the bounds of the Holston conference, Koontown, Oothcalooga, and Valleytown, were visited

this year with a powerful revival, and one hundred and twenty natives were added to the Church.

The *Fon du Lac* mission, on Lake Winnebago, was established in the same year, for the benefit of the Brothertown Indians.

The following list of missions is taken from the report of 1842: St. Peter's and Sioux, Chippeway, Fon du Lac, Oneida, Kewawenon, Sault de St. Marie, Lufty, Shawnee, Delaware, Kickapoo, Peori, Potawatamie, Kanzas, Indian Manual Labor school, Paulding, Choctaw, Upper Cherokee, Lower Cherokee, and Seneca. The following were added the succeeding year: Creek, Quapaw, Chickasaw, Fort Coffee, Fort Coffee Academy, Sandy Lake, Green Bay, Winnebago Lake, St. Croix, Lakesville, Wyandott, Kenton, Atala, and Onondaga.

The Corresponding Secretary very justly complains, that he had not a single report from all these missions, during the year ending May, 1843.

In 1845 the following recapitulation of the numbers in the various districts included in the Indian conference is given:

| | | |
|---|---|---|
| Kanzas River district, | | 700 |
| Cherokee | do. | 2,057 |
| Choctaw | do. | 800 |
| Rock River conference, | | 130 |
| Michigan | do. | 338 |
| Oneida | do. | 90 |
| Holston | do. | 109 |
| Mississippi | do. | 115 |
| Total, | | 4,339 |

The most of the Indian missions having fallen within the jurisdiction of the Church South, in 1847, there were but nine Indian missions, fifteen missionaries, and seven hundred and seventy-eight Church members. In connection with these missions, there were nine week-day schools, embracing

two hundred pupils, eight Sabbath schools, nine superintendents, twenty-three teachers, two hundred and sixty-seven scholars, and two hundred and eighty-seven volumes in the library.

The Wisconsin, Michigan, Oneida, and Black River conferences, now include all the Indian missions under the care of the Methodist Episcopal Church. The greater portion of them are within the limits of the Michigan conference. Bishop Janes has the charge of these missions, and, by correspondence and visitation, has made himself thoroughly acquainted with their condition, wants, and prospects. There are now ten mission stations, seventeen regular missionaries, nine hundred and two members, nine day schools, two hundred and sixty scholars, and nine Sabbath schools, with about two hundred scholars.

These missions are established upon a firmer basis than ever before, and we may look forward to a greater amount of prosperity than has hitherto characterized Indian missions.

# CHAPTER V.

## MISSION TO AFRICA.

As early as the year 1831, the missionary Board had discussed the propriety of establishing a mission at the colony of *Liberia*, on the western coast of Africa.

This colony had been formed in 1816, by a few benevolent individuals in the United States. The design of its establishment was, to transport the free people of color in this country, who were willing to emigrate, to Africa, and give them protection in the enjoyment of all the rights of citizenship in a free country.

We shall not enter into any discussion in regard to this enterprise, relative to any of its bearings—moral, social, or political. We have but one object in view; and that is, to record the plans and labors of the Methodist Episcopal Church, in the establishment and prosecution of the missionary work in that wronged and deeply-oppressed country.

The Young Men's Missionary Society of the Methodist Episcopal Church, in the city of New York, with a zeal and liberality worthy all praise, no sooner heard of the opening in Africa for the labors of the Methodist missionary, than they promptly and unanimously resolved to sustain it, and pledged the support of a missionary.

The General conference of 1832 accepted the offer of the Rev. Melville B. Cox, who proposed himself as a missionary to Africa, and the bishops made the appointment.

Soon after his appointment he set sail for the distant field of his labors, and, after a somewhat tedious voyage, arrived at Liberia early in the spring following.

The governor of the colony, Mr. Williams, a member of the Methodist Episcopal Church, gave him a cordial reception, and did all in his power to further the objects of the mission.

Having consecrated his all upon the altar of missions, and full of zeal for the cause of God in Africa, he at once entered upon his work. While a thousand prayers went up daily from his native land to the God of missions for his success, he sought, by earnest pleadings at the Divine throne, for himself the baptism of the Holy Spirit, and wisdom to guide him in his work. Nor did he seek in vain. A wonderful providence presided over the mission from its commencement.

Finding at Monrovia the premises of the Swiss missionaries vacated by their death, he contracted for their purchase; and convening those who were members of the Methodist Church, and others friendly to the mission, he was received and accredited as their minister.

Articles of agreement were drawn up, by which the subscribers acknowledged the Methodist Episcopal Church in the United States as their parent Church, and resigned the then existing Churches of Liberia to the care of the missionary. The "Articles of Religion," "General Rules," "Moral Discipline," and "Temporal Economy," were adopted, and the authority of the General conference recognized in all its departments of government.

On the 9th of March he held a camp meeting at Caldwell, the first of the kind ever held in Africa, at which consultations were had with the brethren, and plans were devised for the establishment of missions at various points.

In the month following he opened a Sabbath school, consisting of seventy children.

The Rev. Messrs. Spaulding and Wright were appointed assistants to the mission, where they arrived on the 1st of January, 1834.

Before their arrival upon the shores of Africa, the fervent, sweet-spirited, and devoted Cox had passed into the heavens. In the short space of four months, he had lived to see the Church planted on a firm foundation in Africa—

a *corps* of efficient native preachers around him—Sabbath schools organized, and plans adopted for the extension of the Redeemer's kingdom into the territories of darkness. But his work was done. He had fulfilled the errand of his Master, and was immortal until that hour. To Afric's fiery blasts and fatal fevers he was impervious, until his hour had come, and then the softest zephyr could waft him home. We may say of him, as of all the faithful heralds of the cross who have died in their Master's service,

"Servant of God, well done!
Rest from thy loved employ;
The battle's fought, the victory won—
Enter thy Master's joy."

And thy farewell words are not forgotten, thou herald of the cross to Africa! Though they were not graven on thy tombstone, they are graven on a thousand hearts, where they shall live and burn until Africa is redeemed, and her ancient rivers, and palmy plains, and sunny shores, shall be visited with the light and the song of salvation.

The successors of the sainted Cox were cordially received, and entered upon their work, preaching the Gospel and administering the ordinances.

At a general meeting a Sunday school association was formed, entitled "The Monrovia Sunday School Society, auxiliary to the Sunday School Union of the Methodist Episcopal Church." Soon after, the missionaries organized an annual conference, consisting of thirteen members, which was denominated "The Liberia Annual Conference." The conference formed itself into a temperance society.

In the midst of their labors the missionaries were attacked with the African fever; and Mrs. Wright, after an illness of a few days, was released from toil and suffering, and entered into rest.

It was not long until her faithful companion in the kingdom and patience of Jesus, was called by the Master to

join its sister spirit in the better land. Rev. O. S. Wright was a devoted friend to Africa, and with a quenchless zeal labored for the salvation of her people. His career was short, but, like that of the faithful Cox, it was glorious; and having "finished his course," he departed to rest. There was one of that little band whose Christian heroism demands a passing notice. Miss Sophronia Farrington, to use her own language, in view of the difficulties and dangers attendant upon a mission to Africa, "*offered her soul upon the altar of her God, for the salvation of that long-benighted continent.*"

Though delicate as one of the earliest flowers of spring, yet she had a heart that quailed not at danger; and, braving all, she resolved to live, and labor, and die in Africa.

The sickness and consequent debility of Rev. Mr. Spaulding and lady, were such, that it was deemed proper for them to return to the United States, and seek, if possible, by a change of climate, a restoration to health.

The devoted and self-sacrificing Miss Farrington remained, alone, as a light to cheer the gloom, and thus formed the connecting link in the history of this mission.

Another appointment was made in 1834. The Rev. John Seys, looking all the dangers incident to a residence in Africa full in the face, with an abiding trust in Him who had commanded the publication of the Gospel to every creature, received an appointment from Bishop Hedding; and with his instructions, leaving a sick family and all his friends, bade his native land farewell.

He was accompanied by Rev. Francis Burns, and Unice Sharp, both Africans, the one a local preacher and the other a teacher.

Upon his arrival at Liberia, he was cheered with the prospects around him. After holding quarterly meeting conference at Monrovia, he visited the Churches at Millsburg and Caldwell. He found seventy-seven members of the

Church at Monrovia, eighteen at Millsburg, and forty-eight at Caldwell.

He established a school at New Georgia, where there was a society of thirty-six recaptured Africans; another school at Edina of seventy-eight, and a society of twenty-eight members; another at Grand Bassa, where there were forty-three children, and a membership of twenty.

In addition to the superintendent, there were reported, in 1835, thirteen preachers, all colored, and six school-teachers. This year Rev. Mr. Seys returned to the United States, for the recovery of his health. A portion of his time was occupied in holding missionary meetings, by which an additional interest was awakened in behalf of Africa and the missionary cause in general.

After remaining a few months, in company with Rev. Squire Chase, whose services had been accepted by Bishop Hedding, as a missionary for Cape Palmas, and Mr. George Brown, a colored local preacher, he embarked for Liberia. The report of this year is of the most cheering character. Almost every station was visited with a refreshing, from the presence of the Lord, the result of which was, an accession to the Church, in the colonies, of one hundred and sixty, twenty of whom were *native Africans*. The whole number in society was as follows: In Monrovia, seventy-seven: Millsburg, eighteen; Caldwell, forty-eight; New Georgia, thirty-six; and Edina, twenty-five.

The day schools and Sabbath schools, which had been established at all the stations, were accomplishing a vast amount of good.

In consequence of ill health, the devoted Miss Farrington was obliged to abandon the mission and return home.

In the language of the annual report of 1836, "the mission continued to loom up in bright perspective, and promise a rich reward for all the labors and sufferings of the faithful missionaries." The superintendent and his associates were

called to mourn the loss of eighteen of the colonists, inhumanly massacred by king Joe Harris, who made a sudden and unexpected attack upon the defenseless inhabitants of Port Cresson.

A communication from the superintendent stated that the fever had, as usual, raged during the past year; and three of their most eminently useful colored preachers, Isaac Welsh, Samson Ceaser, and Remus Harvey, were called to their reward.

The numbers in society were reported as three hundred and seventy-five in all the stations.

Arrangements were made for the establishment of missions in the Condo country, and at Bushrod Island.

The services of Dr. Goheen, as missionary physician, were engaged by the Board in 1837; and the following year, in company with two young ladies, who had volunteered their services as teachers, they entered upon their respective duties in Africa.

The report of this year was of a highly encouraging character. The Spirit of God was poured out copiously upon the mission; and among the accessions to the Church, were twenty-five native Africans, several of whom were young men of great promise. The numbers in society were reported as four hundred and eighteen. There were fifteen missionaries, one physician, seven school-teachers, having charge of two hundred and twenty-one scholars, and six Sabbath schools, with three hundred scholars.

Four new missionary stations were selected; namely, Jack's Town, Junk, Sinoe, and Boporo.

Mr. Matthias, a member of the Church, rendered important services to the mission.

Preparations were made for the establishment of an academy, in which the higher branches of an English and classical education should be taught.

In 1838 an additional missionary and school teacher

were sent over, and also a printer, for the purpose of publishing a periodical for the advancement of the cause of Christianity and civilization in Africa.

A graduate of Alleghany College was selected to take charge of the classical academy, and in due time entered upon the field of his labors.

A periodical was published, entitled, "Africa's Luminary," printed by Mr. Jayne, and edited by Messrs. Seys and Goheen. Mr. Burton, the Principal of the academy, rendered signal service to the mission by his literary labors. He was assisted by white and colored teachers. The school contained in 1840 one hundred and forty scholars.

A manual labor school was established at White Plains, where instruction was given in the various agricultural and mechanical branches.

The mission stations in the interior towns were represented as in a flourishing condition. At Heddington there was a flourishing school of native boys, and one hundred and sixteen natives had been converted, and joined the Church. The Sabbath school and Church at Robertsville were in a highly prosperous condition. A native chief, named Zoda, had been engaged in missionary excursions among the neighboring tribes, and met with great success, in bringing hundreds of inquiring heathen to hear the Gospel, and also in collecting youth for the schools. The sons of many kings of neighboring tribes, were receiving an education in the various mission schools. By means of the mission schools, native converts, and traveling missionaries, the rays of the Gospel light were darting out from the coast into the interior, and hopes of the most encouraging nature were inspired in regard to the salvation of that vast continent.

In 1841 Mr. Burton, the Principal of the academy in Monrovia, was called, with his predecessors on that interesting field of Gospel toil, to enter into rest. Barton and Stocker had just entered the portals before him.

Though Africa had become, to our Church, a place of graves for her missionaries, it was not the *grave of missions.* The stations of those who had fallen were soon filled by kindred spirits, ready to toil, suffer, and die in the Master's service.

In 1842, Rev. Mr. Seys having been obliged, on account of ill health, to return home, Rev. Messrs. Chase, Pingree, and Brown were sent out as a reinforcement.

The membership had increased to one thousand. In the schools were six hundred children—colonists and natives. There were fourteen churches, eight parsonages, an academy, and printing-office.

Distant tribes had sent deputations to the missions, asking for missionaries and the establishment of schools. The field had increased to a much greater extent than ever; and the cry came out from every direction in the interior, "Come to our help. We want to hear your God-palaver." In the report for the year 1843 it was represented that there were openings among the Dey, Goulah, Pessah, Queah, Bassa, and Grebo tribes, requiring the immediate labors of a score of additional missionaries, and an equal number of teachers.

The minutes of this year reported twenty preachers, all of whom were colored, except Messrs. Chase and Pingree. Mrs. Wilkins had established a school at Millsburg for native girls, exclusively.

Simon Peter, a native missionary, was called away, during the year, from the field of his labor. He had been eminently successful in winning souls to Christ. There was scarcely a town in all the region round about, in which he had not some fruit of his labors. His last words were, "*I shall not die, but sleep sweetly.*"

Forty natives, this year, renounced the superstitions of heathenism, and professed the religion of Christ.

Rev. Mr. Seys returned to the mission this year, and entered into still more arduous labors than before. In addition

to acting as superintendent, presiding elder, editor, etc., he took an excursion on foot of more than one hundred and fifty miles into the interior, for the purpose of visiting the towns among the Goulah, Queah, and other tribes of western Africa. He established three mission stations, which he called Garrettson, Mount Andrew, and Morrisburg, at each of which he appointed missionaries, and adopted plans for mission schools. He also visited Cape Palmas, and visited the towns in the interior. Schools had been established there among the Norakka, Sardakka, and Gilliboh portions of the Grebo tribe, and he established another among the Barrakka people. While there he preached the Gospel to immense multitudes, who anxiously desired to have a "God-man" located among them.

Among the thousands of missionaries scattered abroad in different parts of the world, none had more promising fields than our missionaries in Africa; and yet the Board found it exceedingly difficult to furnish men for this interesting portion of the Master's vineyard.

After the final return of Rev. Mr. Seys to the United States, he furnished the Corresponding Secretary with the following report, which is so full and satisfactory, in regard to many points of interest connected with the mission, we subjoin it:

"ANNUAL REPORT

*Of the Liberia Mission of the Methodist Episcopal Church for the year* 1844-5.

"WILKSBARRE, PA., APRIL 10, 1845.

"To Rev. C. Pitman, Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church:

"DEAR BROTHER,—The expiration of another year brings with it the important duty, connected with my relation to the Missionary Society of the Methodist Episcopal Church, of presenting to the Board of Managers, through you, a report of the condition and prospects of the Liberia mission. In doing this, I cannot refrain from expressing my deep sense of the goodness of the great Head of the Church, who has thus safely and mercifully preserved us through the trials and labors of another year, and caused, in some

degree at least, 'the work of our hands to be established upon us.' Nor would I be justifiable in withholding an expression of the gratitude due to the God of missions, in that, through his abundant grace and spiritual guidance, we have been directed in such a course, as to cause the entire dispersion of every cloud that once lowered upon your interesting mission in Africa. May the peace and prosperity, with which it is now so highly favored, never know interruption, but go on increasing and augmenting a hundred-fold

"Permit me, in this report, to give a succinct account of th various charges and departments of the mission throughout th entire conference:

"*Monrovia.*—In this place Methodism retains its strong hold; and notwithstanding the past year has not been one of numerical increase, yet we trust the Church has grown in grace, and in the knowledge of the Savior. Several members have died in the triumphs of faith, thus encouraging others to follow on in the highway of holiness. Others who walked disorderly have been put away from us; and, by a proper administration of the excellent Discipline of our Church, all have been reminded of the necessity, if they would continue among us, of walking before God 'in the newness of life.'

"*Native Chapel in Monrovia.*—This is by no means an unimportant department of our work. Brother Matthews, who has had the charge, the past year, of this little flock, so far as his health would permit, has been faithful to his trust. The congregation is entirely composed of native boys, in the employment of the families of the colonists. The mode of tuition is principally catechetical; and, while the citizens appreciate this opportunity of having their apprentices taught the truths of Christianity, the boys love to attend, and love to learn.

"*Caldwell.*—This circuit, including Upper and Lower Caldwell, and New Georgia, has not materially changed in its condition during the year. The number of members is less, owing to deaths and expulsions; but, as there is no increase to the population by immigration, there is no prospect of any augmentation to the Church. The preachers have made several ineffectual attempts to get a foothold on Bushrod Island, and visited the celebrated *Mammy's Town*, for this purpose. But the old heathen devotee forbade them preaching to her people.

"*White Plains and Millsburg.*—Death has removed from the Methodist Church, in this place, during the past year, a number of its most devoted members. Again and again have we been

called to mourn the loss of brethren and sisters of tried integrity. But while *that* has thinned our ranks, we have rejoiced in the clear and cheering evidence which they gave of the genuineness of the work wrought in them, and of the glorious victory which they had gained over death. Notwithstanding these losses, this is still a most important part of our mission. The manual labor school, at White Plains, and sister Wilkins' female academy, at Millsburg, are institutions which, apart from other considerations, render it so. Brother Wilson, after several years' faithful oversight of this portion of our mission, has been removed. His labors have been greatly blessed, and, through them, the desert and solitary places have been made to rejoice. May his successor be as highly favored! Sister Wilkins is succeeding in obtaining native girls; and, in view of the importance of her school, some indispensable additions to the buildings have been put up; the expenses of which have been kindly met by the Female Missionary Society of New York. The manual labor school will be chiefly under the supervision of brother Gripon, who is not only an efficient school-teacher, but a superior mechanic.

"*Heddington and Robertsville.*—We have to mourn over the desolations of these, our *first native stations*, and the scenes of the great revivals of 1840. Little has been done during the year. The preachers did not live on the premises; and merely visiting native Africans will never benefit them much. Toward the close of the year, however, the prospects were brighter. Our last quarterly meeting was a most heavenly time. No less than fifty natives were present at the love-feast. The chief, Zoda Quee, alias Elijah Hedding, seems disposed to return to his duty, and to his God. We earnestly pray, as the preacher who is now stationed at this post understands that he *must live* on his station, that this year will be one of greater prosperity. As we cannot get a school among the natives, anywhere, unless we board the boys, I have instructed brother Erskine to do so; but limited the number to twenty, including both places.

"*Garrettson Station.*—This is an appointment in the Queah country, away from the colonial territory, and is one of the three *new* stations formed among the natives during my tour in the interior, in the months of February and March, in 1844. It has been highly favored of the Lord. Brother Johnson, though long past the meridian of life, has labored faithfully, acceptably, and successfully; and God has owned and blessed his labors. A thatched chapel has been erected, and a mission house of the same con-

struction, and no less than thirty-six Africans are united together in Christian bonds, serving the true and living God. O that this may prove, in the sequel, the nucleus of a large and flourishing Church! We deeply regret that we cannot furnish them with an ordained man. This lack of service will be supplied, however, by visits from the elders on other circuits, until a superintendent shall be sent out.

"*Mount Andrew.*—This beautiful and most eligible location, in the very midst of the large Goulah population, is gradually developing the effects of the expense and labor bestowed upon it. Brother Russell reports no converts, but the statement to which the conference listened, with thrilling interest, from his lips, describing the attention which the people gave to the word spoken, their inquiries into 'the mysteries of godliness,' the aptness of the children to learn to read, and, altogether, the brightness of the prospect, leaves no doubt that the Spirit of God dictated in its selection as a mission station; for, though the seed sown springs not up so quickly as in other places, yet we believe it is taking deep and firm root.

"*Morrisburg.*—This has proved almost a failure. Whether it is owing to the aversion, on the part of the natives, to the Christian religion, or to the slothfulness and want of perseverance on the part of the missionary, or to both conjointly, I presume not to say. But nothing has been done. Not even the erection of a small thatched chapel could be effected during the year. The congregation were thin, very few children attended school, and, to crown all, a Mandingo chief, who was also a Mohammedan priest, came in with his Koran, and was instrumental in the removal and conversion to other purposes of the very timber and materials which were being collected for our chapel. I was not willing, however, to abandon Morrisburg without another trial; and, as it is not much more than a good day's walk from Mount Andrew, I have connected it with that appointment, and put both in charge of brother Russell, and given him a young brother as a colleague, who will live at Morrisburg, but exchange frequently with the preacher in charge. On the whole, we have reason to hope that these three places may yet exhibit most pleasing fulfillments of the prophecy that 'the wilderness shall bud and blossom as the rose.'

"*Cape Mount.*—This has been an entire and hopeless failure. All the promises made by the kings and head men have been violated. Wars, and bloodshed, and kidnapping are yet kept up by the tribes in the vicinity, and there is not the smallest hope of

succeeding, at present. Its contiguity to the great and notorious slave mart at Gallenas, is alone sufficient to increase the aversion of the kings and chiefs to a religion so opposed to their nefarious traffick. I have recalled the missionary, and abandoned the enterprise.

"*Edina, Bassa Cove, and Bexley.*—We return again to the colony. These places, forming two separate charges during the year, but now united in one, cannot be reported as having increased in numbers, though we hope many of the members have grown in grace. Edina was the seat of the last conference; and if we were to judge from the hospitality evinced toward the preachers both here and at the Cove, the attention paid to the word of life, and various other evidences given of devoted attachment to the Church, her institutions, Discipline, and usages, we must conclude the Lord has a devoted people at Bassa. The society at the Cove are making the most strenuous efforts to build a new church, which is greatly needed; and I have appropriated, in the estimate of expenses for the Liberia mission for 1845, to be submitted to the Board, the sum of $100 to aid them in this praiseworthy undertaking. The population at Bexley has been recently augmented, by an emigration from the United States, and will be regularly visited by the preachers; but we have no place to worship. The little chapel which had been erected and given to us, by one who professed 'to love our nation,' in that he 'builded us a synagogue,' had been put up on land of *his* which was not deeded to us with the house. No sooner was the donor expelled from the Church, for immorality, than we were forbidden to worship in that house any more, and ordered to remove it. Before a lot could be obtained for this purpose, however, the actor in these scenes was called into eternity, and his lands and premises purchased by the Baptist mission. As the chapel is very much out of repair, owing to its being unoccupied for so long a time, and as it is now on mission ground, and will be an acquisition to our Baptist brethren, who are settled at Bexley, rather than remove it at a great expense, I have instructed brother Roberts to dispose of it to the Rev. Mr. Clarke, who wishes to purchase, and, with the proceeds, build elsewhere, beyond the limits and out of the way of our Baptist fellow-laborers.

"*Marshall.*—We had no preacher stationed here last year, but it was visited by myself, and other preachers sent down occasionally to feed the little flock. We have several exhorters here, who try to lead the members in the way of life and salvation; but the prospect is not of the brightest character. As I could not spare

a man expressly for that appointment, I have connected it with Monrovia, and brother Wilson is instructed to visit it as often as his charge at the Cape will admit, and try to 'strengthen the things that remain.'

"*Sinoe.*—This place is of growing importance, and lays claim to renewed patronage. It has received an increase of population, by a late emigration from the States, is increasing in commercial importance, healthfulness, and consequence, and, when I visited it in July last, exhibited marks of improvement truly encouraging. No preacher was appointed here, at the conference of 1844, but the charge temporarily given to a local preacher, who resided on the station. So diligently and faithfully did he labor, that, after the quarterly meeting in July, a most powerful revival commenced, and resulted in large accessions to the Church. At Greenville, the upper settlement, the brethren have built a thatched chapel, toward the expenses of which I felt warranted in contributing.

"*Cape Palmas.*—This colony bids fair to be the most flourishing and important part of your mission in western Africa. I spent nearly three months there, during the year, and had every facility for becoming intimately acquainted with its excellent adaptation as a mission field. The result is, that I must conscientiously commend it to the renewed patronage of the Board. In addition to the fact that the present colonial government affords every aid to the establishment of Christian missions and their support among the natives in the neighborhood, it is worthy of remark, that the *latter* are more numerous, and more easy of access, than any other native tribes within the bounds of our mission. Our language is spoken by the entire populous Greybo tribe, and since the settlement of the difficulties that existed between them and the colonists, by the seasonable interference of Commodore Perry, of the United States navy, they are exceedingly friendly, and willing to receive the Gospel. I preached the great truths of the Gospel to multitudes on my visit to the Gilliboh, Sardakka, and Barrakka countries, and everywhere met with the greatest encouragement. Governor Russwurm, who has uniformly proved himself the friend of the Methodist Episcopal Church at Palmas, has erected for us, without any expense to the Missionary Society, a fine, commodious mission house and school-room, at Barrakka, and I have established another school there among the natives, making the fourth of that character. Other places of note are opening to us, and invite our occupancy. Add to all this, the powerful, costly, and imposing effort made by Popery, to introduce her errors among the poor

untutored natives, has proved a complete and total failure. Notwithstanding the consecration and appointment of a bishop—the employment of quite a number of priests—the erection of a most spacious and expensive mission house and premises—the expenditure of vast sums of money to the natives, to induce them to keep the Sabbath, and unite in the external rites and forms of Roman Catholicism—yet all has come to naught. Many of the missionaries died, the rest have removed, the bishop has abandoned the field, and Palmas, with its healthful location, increasing importance as a colony, and its numerous adjacent tribes of friendly Africans, is now in the quiet possession of the Protestant Episcopal missionaries, and those of the Methodist Episcopal Church. Permit me to recommend to the Board, in the strongest terms, the importance to us as a mission, of the immediate purchase of the Roman Catholic premises at Cape Palmas. I have information from the best authority that they will be sold, and at a most reasonable rate. The possession of them to us will be of incalculable advantage. Besides our churches at Harper and Tubman Town, and the school-houses at Mount Emory, Gilliboh, Sardakka, and Barrakka, the colonists need very much a central church, near Latrobe; and as Governor Russwurm has kindly promised us a suitable and eligible lot for the purpose, and the members are making great efforts to build, I have pledged myself to the society to use my influence with the Board to grant them an appropriation of $300, toward helping them in the erection of a new stone church.

"THE ANNUAL CONFERENCE.

"The *Liberia Mission* annual conference commenced its session at Edina, on Thursday, January 9, 1845, and closed on the following Tuesday. Never was there a more harmonious and profitable meeting of this little band of Christian missionaries, nor was there ever evinced a greater desire and firmer resolution to go forward in the great work assigned them, than on this occasion. Several important resolutions were adopted by them, which it is probable will appear in the columns of the Luminary.

"STATIONS OF THE PREACHERS.

"*John Seys*, superintendent; residence, Monrovia. Visits the United States this spring.

"Monrovia and Marshall, *B. R. Wilson*, one to be supplied.

"Native Chapel, Monrovia, H. B. Mathews, sup.

"Caldwell, New Georgia, and Bushrod Island, Daniel Ware, G. Simpson.

"Millsburg and White Plains, *A. D. Williams.*

"Heddington and Robertsville, H. W. Erskine.

"Garrettson station, Queah country, Elijah Johnson.

"Mount Andrew and Morrisburg, Goulah country, A. F. Russell, W. P. Kennady.

"Edina, Bassa Cove, and Bexley, *John W. Roberts*, James Moore.

"Greenville and Sinoe River circuit, James S. Payne, J. Byrd.

"Cape Palmas circuit, *Amos Herring.*

"James H. Stevens without an appointment, at his own request.

"*Francis Burns*, Principal of the Conference Seminary, and editor of Africa's Luminary.

"NUMBERS IN SOCIETY.

| | |
|---|---|
| Monrovia, | 180 |
| St. Paul's River circuit, | 101 |
| Millsburg and White Plains, | 64 |
| Heddington and Robertsville, | 50 |
| Marshall, | 27 |
| Edina, | 82 |
| Bassa Cove, | 31 |
| Sinoe, | 67 |
| Cape Palmas, | 199 |
| Garrettson station, | 36 |
| Total this year, | 837 |
| Total last year, | 874 |
| Decrease, | 37 |

"MISSION SCHOOLS.

| | D. Schools. | No. Pup. | S. Schools. | No. Pup |
|---|---|---|---|---|
| Monrovia, | 1 | 45 | 1 | 80 |
| St. Paul's circuit, | 2 | 85 | 2 | 70 |
| Millsburg and White Plains, | 3 | 80 | 1 | 90 |
| Edina, | 1 | 36 | 1 | 54 |
| Bassa Cove, | | | 1 | 37 |
| Palmas, | 1 | 40 | 2 | 120 |
| Garrettson, | 1 | 12 | 1 | 12 |
| Morrisburg, | 1 | 5 | 1 | 5 |
| Robertsville and Heddington, | 1 | 8 | 1 | 8 |
| Gilliboh, | 1 | 10 | | none |
| Norakka, | 1 | 10 | | " |
| Sardakka, | 1 | 10 | | " |
| Barrakka, | 1 | 10 | | " |
| Mount Andrew, | 1 | 12 | 1 | 12 |
| | 16 | 363 | 12 | 488 |

"In closing the report of our mission schools, I will add, that they are in a flourishing and prosperous condition. In these schools there are not less than one hundred and twenty native youth and children, of both sexes, preparing for future usefulness. But we mourn the long and protracted absence of a classical teacher, to take the charge of our Conference Seminary. This institution, raised as it was to a state of unprecedented prosperity and efficiency, by the untiring labors of the lamented *Burton*, has drooped and languished ever since his death. It is a powerful auxiliary to our mission; and we must continue to beg, entreat, urge, and implore the Society to send out a suitable person to take charge of this high school.

"AFRICA'S LUMINARY.

"I had designed to discontinue this periodical, doubting the expediency and propriety of continuing its publication. But at the conference the members elected a committee to report on the subject. The report dwelt largely on the usefulness of the paper, as an auxiliary to the missionary in his work; expressed a firm conviction that a suitable person could be found in the conference to assume the editorial department; and moved that each member pledge himself to raise twenty dollars toward defraying the expenses of publication. This report was unanimously adopted, and a resolution passed, requesting the superintendent of the mission to continue its publication, and appoint an editor from among the members of the conference. Taking into consideration the fact, that we have an excellent office built of stone, in good condition, a good press, a full supply of type, ink, and furniture of every kind, paper sufficient to last five years or more, and four interesting native lads acquiring fast the art of printing, I concluded to make the experiment, judging that the amount pledged by the conference, and what may be obtained on subscriptions in the United States, will more than cover the expense of supporting the boys in question.

"CONCLUSION.

"I must now bring to a close this, perhaps, too detailed report. I have been minute and particular, because of the deep interest I feel in every department of a mission which must ever possess a strong hold on my affections—and because of a desire, that in every such department, it may continue to meet increasing consideration and patronage from the entire Methodist Episcopal Church. Did my domestic circumstances justify it, I would crave a return to a field of labor having such claims on the Christian philanthropist;

but, as it is, I must here respectfully tender to the Board my resignation of the superintendency of the Liberia mission. In retiring to some field of labor at home, I beg to assure you, sir, that I shall not cease to feel a deep and lively interest in the missionary cause—but, to the contrary, use every effort, wherever my lot may be cast, to promote its great and glorious objects. For the Liberia mission, more particularly, my anxiety will continue to be intense. Connected as I have been with it for more than ten years, and seeing as I have, and watching over its steady onward growth and improvement, I pray Heaven it may never lack *friends* nor *means* to sustain it.

"I have the pleasure to be, with the highest esteem, reverend and dear sir, yours respectfully, JOHN SEYS."

In 1845 the Rev. J. B. Benham was appointed superintendent of the Liberia mission, the Rev. W. B. Williams Principal of the Monrovia Seminary, and Rev. W. B. Hoyt assistant missionary.

They arrived, with their families, at Monrovia in December, and were warmly greeted by their brethren at the mission house.

But few days had elapsed after their arrival, ere they were called upon to witness a scene of the most unmitigated horror and barbarity.

Intelligence was received at the mission house, that Capt. Bell, of the African squadron, had captured a slaver, about three days out from Cabenda, and three hundred miles from Congo, having on board nine hundred slaves. On the first day after their capture nineteen died; and before they reached Monrovia the number had been reduced to seven hundred and fifty-six. Messrs. Benham and Hoyt, in company with Governor Roberts, Judge Benedict, and Dr. Lugenbeel, went to the slaver, and beheld a scene of horror beyond the power of pen adequately to describe. The following extract from the Missionary Report of 1846 will throw light upon this subject:

"Just one week after landing at Monrovia, they were called to witness a scene of horror and of wretchedness, sufficient to melt

the hardest heart, and to make a man possessing the common sensibilities of human nature ashamed of his species. On Sabbath evening, the 14th of December, intelligence was received at the mission house, that Captain Bell, of the African squadron, had captured a bark at the leeward, about three degrees south, three days out from Cabenda, and about two hundred miles from Congo. She had on board, at the time she was taken, about *nine hundred slaves*. On the first day after her capture nineteen died; and by the time she reached Monrovia, during a passage of fourteen days, the number had been reduced to *seven hundred and fifty-six*, and several of these in dying circumstances. The name of the slaver was 'Pons,' of Philadelphia. On Monday, the 15th, brothers Benham and Hoyt, in company with Governor Roberts, Judge Benedict, and Dr. Lugenbeel, proceeded to the captured vessel, where they beheld a spectacle which it is impossible for the powers of description to portray. In attempting to give some faint idea of this revolting sight, brother Benham remarks: 'The stench of the vessel was such, that we remained but a few moments on board; long enough, however, to see something of the indescribable horrors of the African slave-trade! It was supposed that a thermometer would range at one hundred to one hundred and twenty in the hold. Though I did not go down, I saw that, with few exceptions, they were in a state of entire *nudity*. Several were in a dying condition, and many others were so emaciated that their skin literally cleaved to their bones. Others, again, had worn their skin through, producing putrid ulcers, which fed swarms of flies.'

"The same horrible scene is also attempted to be painted, in a letter by the Rev. W. B. Hoyt, as follows: 'I had been prepared, to some extent, for a scene of horror, by the account of Lieutenant Cogdell, the gentlemanly officer in command; but I found the half had not been told me. Nay, it is utterly impossible for language to convey an appropriate idea of the suffering of that wretched company. The decks were literally crowded with poor abject beings. The living and the dying were huddled together with less care than is bestowed upon the brute creation. Here and there might be seen individuals in the last agonies of expiring nature—unknown, and apparently unnoticed. There was no offer of sympathy to alleviate, in the least, their misery. Their companions appeared dejected—weighed down with their own sorrows. My heart sickens at the remembrance of that awful scene. As I came on the crowded deck, I saw, directly in front of me, one,

emaciated, and worn down with suffering to a mere skeleton, pining away, and apparently near eternity I looked over into the steerage: the hot, mephitic air almost overpowered me. At the foot of the ladder lay two of the most miserable beings I ever beheld. They were reduced, as the one above-named, so that their bones almost protruded from their flesh. Large sores had been worn upon their sides and limbs, as they had been compelled to lie upon the hard plank composing the deck of the vessel. They lay directly under the hatchway, whither they had crawled, apparently, to obtain a little purer air. One I thought dead, until, by some slight motion of the limbs, I discovered his agonies were not ended. The other lay with his face toward me; and such an expression of unmitigated anguish I never before saw. I cannot banish the horrid picture. These were not isolated cases; but, as they were first noticed, they made, perhaps, a stronger impression on my mind.'

"Of this large and distressed crew, the greater portion were fine-looking boys, from ten to twenty years of age. There were only forty-seven girls in the company. It now became the duty of Dr. J. W. Lugenbeel, United States agent for Recaptured Africans, to provide for all these destitute and wretched beings, who, in the providence of God, had been thrown upon the colony for support, in the best way he could. In making a distribution of them, he proposed to place a portion of them under the care of our mission, to be trained up under moral and religious influence, and educated for future usefulness. Being without instruction from the Board, and in view of the scarcity of provision, the superintendent felt himself at a loss how to act in the case. Unwilling, however, to let so favorable an opportunity of filling up our mission schools pass without improvement, and, at the same time, hesitating to assume, without authority from the Board, so great a responsibility, he determined to call a meeting of such members of the Liberia conference as were accessible, for consultation and advice. This meeting was held on the same day the recaptured slaves were brought into Monrovia. It resulted in the passage of a resolution, recommending the superintendent to take one hundred of them under the patronage of the Missionary Society of the Methodist Episcopal Church. To assist in defraying the increased expenses which this new responsibility would occasion, a subscription was opened on the spot; and, as an evidence of the deep interest felt by the missionaries present, the sum of one hundred and thirty-five dollars was pledged for this object.

A circular was immediately issued from the office of Africa's Luminary, in which all these thrilling facts were detailed, and a copy forthwith transmitted to the Board. This document contains a communication from brother Benham, from which we extract the following:

"'Agreeably to the recommendation of the meeting, we have taken under our care one hundred of the recaptured children, embracing nineteen girls, they being all the girls we could obtain, and now appeal to our Missionary Board, and the friends of African missions generally, for help. Brethren, shall we appeal in vain? Was there ever a time of greater need? I am instructed on no account to exceed the appropriation made by the General Missionary Committee; and, in consequence of the exhausted state of the treasury, that appropriation is hardly sufficient to meet the current expenses of the year. The ordinary amount required to support and educate a native scholar is thirty dollars annually. I had a list of thirty-six names to confer. For the support of these, at least for one year, I conclude I am at liberty to draw on the Treasurer. But who will support those for whom we select names according to our own discretion? The amount required will be about two thousand dollars per annum. The most of them are of such an age that they will require instruction from five to seven years.

"'Will not some of our friends come forward, and make an extra effort? By the advice of all concerned, I have assumed the responsibility of supporting them until I hear from the Board, or from the persons whose names we have taken the liberty to confer upon them; when we shall determine whether we have them bound to us by colonial authority, or give them up again to be bound out to others. In that event, we shall feel like exclaiming, "If I am bereaved of my children, I am bereaved."

"'If we can be assisted in the support of these children, we shall have great occasion to hope that a new impulse will be given to the missionary cause in this country. They speak an entirely different language from the tribes in this part of Africa, and they are at a distance of many hundred miles from the place of their nativity; and, on both these accounts, we shall expect they will remain with us until the time for which they may be bound shall have expired. Every change with them now will be for the better; we may, therefore, hope for their gratitude and fidelity.'

"The facts and thrilling appeals contained in the 'Circular,' as well as in other dispatches received at the same time, produced a

general sensation throughout the country. Two special meetings were gotten up immediately, in this city, for the relief of the re-captured Africans; one by the New York Colonization Society, and the other by our Board of Managers. The former was held at the Tabernacle, and resulted in a collection and pledges, the aggregate of which was rising six hundred dollars; which amount was greatly enlarged by subsequent donations. The latter was held at the Allen-street Methodist Episcopal church, and was appropriately and effectively addressed by the Rev. M. Scudder, of the Vestry-street church, and the Rev. William Roberts, of Jersey City. The collection and pledges, on this occasion, including provisions and other articles, amounted to about thirteen hundred dollars. With the special object of meeting this emergency, donations in money, provisions, and clothing, have also been sent in from various parts of the country, all indicating the deep and pervading interest felt for these rescued captives. Accompanying these donations have been, in many instances, letters, expressive of the strong and cherished sympathies of the donors for the wretched sufferers, and the most earnest desire for their physical, mental, and moral culture. These tangible evidences of philanthropic and Christian zeal, have greatly encouraged the Board to hope, that this signal event, so strangely overruled by the providence of God, will have the effect to give a new impulse to missionary effort in the Methodist Episcopal Church."

The superintendent's report for the years 1845 and 1846 does not contain any thing of additional interest to that made the previous year, by Mr. Seys, with the exception that the mission still continued to receive the smiles of Providence, and all its departments were steadily prospering under the labors of the missionaries.

One hundred children of the slave ship Pons had been taken into the mission schools and families, and were provided with food and clothing.

The health of Rev. Mr. Hoyt and his wife was such, in consequence of repeated attacks of the African fever, that it was deemed prudent for them to return to the States.

Miss Laura Brush, and Miss Lavinia Johnson, whose health had been restored, sailed in the Liberia packet for Monrovia, to enter upon the work of missions.

The annual report of the superintendent presents several encouraging aspects. The conference seminary was reported to be in a prosperous condition, notwithstanding it was again clad in mourning by the death of its estimable Principal, Mr. Williams.

The Rev. Mr. Hoyt was appointed his successor, and the exercises of the institution met with but little interruption. An increase in the membership was reported during the year, and the various stations, with but one exception, enjoyed a refreshing, from the presence of the Lord.

The annual report of 1848 represents the Liberia mission, in 1847, as in an unusually prosperous condition. Several of the mission stations had been graciously visited with revivals.

Liberia having assumed a place among the nations of the earth, as an independent republic, modeled after that of the United States, it is presumed that the cause of missions will become more permanently successful; and we most ardently desire, that the light which shines in western Africa, may radiate through all the dark wastes of that long-degraded continent. We trust this youthful republic will acquire stability and strength; and that its energies will be directed to the advancement of education and religion; and that it will be sustained by all the humane governments of the world, in the suppression of bloody wars and that foul and unnatural traffick in human beings, which has darkened its shores, and disgraced its annals for ages past.

In consequence of continued ill health, Rev. Mr. Benham was obliged to return, with his family, to the United States. His annual report for the year, contained the cheering intelligence that the cause of Christianity was steadily advancing in the republic. An addition of one-tenth had been made to the Church since the last report, and the work was extending into the interior. The "Libera Conference Missionary Society" was increasing in interest and prosperity, and

promised to be an efficient auxiliary in promoting the great object of sending the Gospel to the destitute.

In 1848, the bishop having charge of foreign missions, in view of the many difficulties connected with the supervision of the Liberia mission, such as the distance of the field, the great expense in reaching it, and the immense sacrifice of life consequent upon exposure to the malaria, in connection with the fact, that there were colored ministers there, of sufficient numbers and talents to take charge of the entire work, divided the field into three districts, and appointed the following presiding elders, namely: J. W. Roberts, for Monrovia; J. S. Payne, for Bassa; and Francis Burns, for Cape Palmas, the latter of whom was appointed to preside at the next annual conference, to be held at Bassa Cove, January 3, 1849. We look forward with some degree of anxiety to the result of this experiment.

Important and interesting intelligence has recently been received from Liberia.

It will be recollected that the colony of Liberia lies midway between Sierra Leone and Cape Palmas. Its population, including the aboriginals, who incorporated themselves with the immigrants, has increased to upward of eighty thousand, while the land they occupy extends along nine hundred and twenty miles of coast, and reaches, on an average, about one hundred miles into the interior. The proportion of the population of Americans, is estimated at about ten thousand; and such has been the effect of their example and influence, that, out of the remaining seventy thousand, consisting of aboriginals, or of captives released from slavery, at least fifty thousand can speak the English language. The desire for education is so great, that instances are not uncommon of natives sending their children four or five hundred miles from the interior, to be instructed in the primary schools, of which there are thirty-six in operation. The whole territory of Liberia has been purchased,

from time to time, from the aboriginal owners; and in this way twenty petty sovereignties have been extinguished. In its former condition the coast was the constant resort of slavers; but the traffick is now suppressed entirely, as far as the jurisdiction of the republic extends, and its entire abandonment is an invariable stipulation in every treaty of trade and protection into which the republic may consent to enter with the neighboring states. Very recently the cheering intelligence has been received, of the entire destruction of the last slave factories throughout the whole extent of the coast. The present indications in regard to Africa, are of the most auspicious character; and we look forward, with more cheering anticipations than ever, to the day when, through the influence of the Bible and missionary, the accursed traffick in human flesh will become as abhorrent and lothsome to the whole civilized world as cannibalism, and the unobstructed light, and freedom, and glory of the Gospel will shine away the Paganism and Mohammedanism of that long-benighted land.

# CHAPTER VI.

## MISSION TO OREGON.

FAR beyond that vast mountain range which forms one of the physical boundaries of this immense continent, that stretches itself from sea to sea, a solitary stranger from the land of the "white man" was seen mingling in the midst of a large concourse of *Flat Head Indians*, who were zealously engaged in the celebration of one of their religious festivals.

We know not how the stranger was impressed by the superstitious rites he beheld, for he was not a missionary; but his religious prepossessions—and who has them not?—told him they were wrong, and he hesitated not to make known his thoughts. He informed them of a people, living toward the "rising sun," who had the knowledge of the true God, which they received from a book which the Great Spirit had sent to them.

This communication impressed them with such force, that a council of the chief men of the nation was convened, and, as a result of their deliberations, a deputation of four of their principal men was sent on a journey across the Rocky Mountains, to inquire after the "white man's God" and the wonderful book from heaven.

After a tedious and perilous journey, they arrived at St. Louis, and were introduced to General Clark, the Indian agent, to whom they communicated the object of their mission.

The General put them in possession of all the facts in relation to their inquiries, corroborating what had been told them by the stranger at their distant home. The facts connected with this singular and interesting mission from the Flat Heads, accompanied with an engraving of the heads of the tribe, were communicated through the Christian Advocate and Journal in 1833.

It was not remarkable that an interest was at once awakened in the Christian community in regard to their spiritual condition. This interest was greatly increased by a touching appeal made in their behalf, by the lamented Dr. Fisk, in whose heart the fire of missions always burned with an even flame.

A response to this appeal was promptly made by two young men, one of whom was a student at the Wesleyan University, and the other a traveling minister. *Jason* and *Daniel Lee*, accompanied by *Cyrus Shepard* as schoolteacher, started out upon their journey of three thousand miles, across the Rocky Mountains. The projection of this mission gave a fresh impulse to the cause of missions in general, as shown in an increase of fifty per cent. in the contributions to this benevolent cause.

After a tedious and perilous journey, they arrived at Fort Vancouver in September, 1834, having selected this site as the most eligible for the establishment of the Oregon mission. On the 28th of the above month, Rev. Jason Lee preached the first sermon ever preached in the territory, to a company of whites, half-breeds, and Indians, who listened with attention to his message. During the month of November, the missionary, after preaching, baptized four adults and fifteen children, thus administering this Christian ordinance for the first time in the Oregon territory.

The missionaries were treated with great respect and hospitality by the citizens, and every information relative to the condition of the Indians was cheerfully given.

As the result of the maturest deliberation, in regard to the objects of their mission, it was deemed proper, in view of the localities of the tribe, to remove from Fort Vancouver to the Willamette river, about twenty-five miles from its junction with the Columbia, and sixty from the shores of the Pacific.

At that place they found a company of French and

Americans, who had intermarried with the natives, and were but few removes from barbarism.

They no sooner arrived at the place, than they commenced to build them cabins, and cultivate the soil, which was remarkably fertile.

So soon as their accommodations would allow, they opened a school for the instruction of the children, and commenced preaching the Gospel to the inhabitants. At the request of the principal men at Fort Vancouver, Mr. Shepard was left in charge of a school, consisting chiefly of half-breeds collected in the vicinity of the Fort, and the children of the Hudson Bay Company. The prospects of success were so encouraging, that the Missionary Board sent out a reinforcement, consisting of a physician, carpenter, blacksmith, and three female teachers. This company, including the wives, children, and domestics, amounted to thirteen.

They arrived at the mission house in May, 1837, where they were received with great cordiality. Thus strengthened, the mission rapidly increased in usefulness and prosperity. So important had this field become, and so great was the demand for laborers, that, before the lapse of another year, the Rev. David Leslie, wife, and three children, and the Rev. H. K. W. Perkins, accompanied by a pious young lady as teacher, joined their brethren at Willamette.

To prevent the manufacture, sale, and use of ardent spirits as a beverage, a temperance society was formed, on the total abstinence principle, and all united in giving it a hearty support.

The labors of the devoted missionaries were crowned with success. The seed sown, in due time produced a harvest full of encouragement. The God of missions poured out his Spirit on the school under the superintendence of Mr. Shepard, who had left Fort Vancouver and joined his brethren at Willamette. The revival extended to the adults; and French, English, Americans, and half-breed Indians were

converted and brought into the fold of Christ. The number of accessions amounted to forty.

A missionary society was formed, and three hundred and forty-eight dollars were subscribed in aid of the cause. The missionaries, by their self-denying labors, had gained the confidence of the citizens of the colony and surrounding country, and also the Indians with whom they came in contact.

A door being opened among extensive tribes of Indians extending from the coast to the Rocky Mountains, in 1838 Rev. Jason Lee visited the States, accompanied by five young natives, three of whom were to be educated at the expense of their parents, and the remaining two were to travel with him. His object was to procure more help for that interesting, though distant field of labor. In this he was successful, as the Missionary Board, after mature deliberation, resolved to send an additional reinforcement. On the return of Rev. Mr. Lee to Oregon, the Board were enabled to send out with him five missionaries, one physician, a blacksmith, millwright, cabinet maker, three carpenters and joiners, three farmers, a mission steward, and several female teachers.

This company embarked for Oregon by way of the Sandwich Islands, where, after a voyage of ten months, they arrived. Before their arrival a glorious work of God was effected through the prayers, personal efforts, and faithful, earnest exhortations of the missionaries, which resulted in the conversion of upward of one thousand souls. So rapid and powerful a revival never was known before, nor since, among any Indian tribes.

As every thing relating to the conversion of the heathen is important, and this work was of so marked and wonderful a character, we subjoin the following communication to the Corresponding Secretary, taken from the journal of the Rev. Mr. Perkins:

"VERY DEAR SIR,—Knowing the deep interest which the friends of missions feel in the success of the Gospel in this country, the

large sums of money which have been expended, and the many prayers which are daily offered to God for this object, I deem it will be highly gratifying to them to hear that God has begun to pour out his Spirit upon us; and that there has been a glorious work advancing, the past winter, among the Chinook tribe, for one hundred miles along the Columbia; and that some hundreds of them have turned to the Lord, and have become a spiritual Church of praying souls. The work has been gradual, but very powerful. It commenced at this station as follows:

"About the beginning of September last, there arrived at this station three men, travelers from the United States, via the Rocky Mountains, bound, they knew not whither, but seeking a better country—not the heavenly, for they were all prayerless souls. Yet, they had not always been so, or, at least, not all of them, as will be seen hereafter. Their names were Benjamin Wright, David Dutton, and Peter Lawson.

"Being about to put up a large building for the convenience of giving instruction to the natives, we concluded to hire them; and, accordingly, they commenced working at the mission, and became members of our family. They were unknown to us, and we to them; and so far as religious feeling was concerned, we had no reason to suspect any. We looked upon them, at first, with a suspicious eye, not knowing how they would relish our religious exercises.

"After some days, the uncommon pensiveness, or, rather, sadness—for he was always pensive—of Mr. Wright, awakened suspicion in our mind that he had known something of disappointment, or sorrow of some kind, we hardly knew what, and hardly dared to make inquiries. At family worship, this feeling of restless sorrow was more particularly visible—not in his eye, for this was usually closed or turned away at such seasons, but in his manner—the tardy step, the suppressed sigh, the tremulous voice, all, all told too plainly what it was the wish of the man to conceal. Reader—if one should ever ponder these lines—*it was the guilt of an unfaithful messenger of heaven!*

"The whole matter was soon made plain, when we learned that he had been, for many years, a circuit rider in the Methodist connection. But, such was the reluctance with which he made this confession, and such the sorrow which seemed to overwhelm him at the bare mention of it, that we forbore; and it was some days before we dared so to resume the subject, as to draw from him some account of himself.

"Many weary months had passed—months of deep anguish, such only as an unfaithful minister can feel—since he had laid aside that commission his Lord had given him to execute. In the meantime, he had tried the world; the paltry trash of wealth flowed into his hand in abundance, but happiness was not in it; riches came and went, came and went, until his weary spirit lothed the pursuit; and now came the struggle, whether he should return to God and duty, or persist in the heart-sickening chase. Undecided, ashamed, bewildered, he sought to fly the abodes of men. With a wild, tumultuous storm raging in his bosom, he mounted his horse, to travel he hardly knew whither.

"At length, thinking that happiness might possibly be found by exchanging the shores of the Atlantic for those of the Pacific, he joined a small company, who, like himself, were in pursuit of happiness, and boldly ventured across the Rocky Mountains. The voice of prayer and praise awakened in his breast that class of feelings which he could not well conceal. The secret and irresistible wish arose in his soul, to regain that peace and happiness which he had lost.

"But, then, he was no private individual. He again felt that 'woe,' which had followed his soul fourteen years before, to follow him if he preached not the Gospel. He knew his duty, and he knew that to return to that duty was his only path to the favor of God. The struggle was hard. The tempter came with overwhelming violence; he was on the very borders of despair. He at length resolved, though feeling extreme weakness, to take again the hallowed cross, and, come what would, never to hide again his Lord's command. He humbly requested the privilege of testifying in his Master's name. The privilege was granted, and, by discharging this duty, his peace of mind returned; not as in past days, but such a taste as only induced him constantly to apply to the same great source. Brother Lee, finding it necessary at this time, for the supply of our temporal wants, to make a voyage to Willamette, left us, on the 16th of October, with our house about half completed; Dutton and Lawson leaving us about the same time, I was left alone with brother Wright.

"Soon after we were left alone, we concluded, for the improvement of our minds, and our advancement in the spiritual life, to deliver a sermon before each other every evening before our fireside, my wife being the only one besides who could understand English, and accordingly commenced, with all the formality due to an audience. These exercises were greatly blessed to us; and,

as we unfolded to each other the Gospel duties and privileges, we were led to seek, more and more, an entire conformity to Christ. Seeing us so earnestly engaged, from day to day, in the services of religion, the attention of some of the natives was arrested, and they began to attend with us, although as mere spectators, for they understood none of these things. At length, their curiosity arose to such a pitch, that a few of them begged of me to explain to them, in their own language, what we discoursed to each other.

"We had constantly preached to them, from the commencement of our mission among them, but without effect, they being entirely indifferent to Gospel truth. I now commenced explaining to them, at the close of every sermon, the leading truths which we had discussed; and we now saw, for the first time, that these truths produced a seriousness among them. Their interest increased, and they at last came with a request that we would reverse the order of the exercises, and speak to them first. This I did, and we still continued our exercises in English at the close; and their attention was so fixed, that some of them continued to tarry through the English exercises.

"We now began to wrestle for all the fullness of the Gospel blessings, even for the 'sanctification of soul, body, and spirit.' This great blessing I obtained at the Monmouth camp meeting, in 1836; but after going again to my station, (Mercer, Me.,) I enjoyed it only a few weeks. It then gave me such happiness, that the impression of it never left me; and, in all my backslidings since, I have ever looked back to those few weeks when I enjoyed this fullness of love, as the happiest portion of my life—it was heaven below. There was but one on my station who professed to enjoy it; and she being an unmarried female, I could have no counsel or instruction, which I so much needed at that time. The valuable works of Wesley and Fletcher were not then in my possession, nor was I thoroughly acquainted with the doctrine of holiness. My inexperienced feet were, therefore, soon turned out of the way; and, yielding to the reasonings of Satan, I soon lost the witnessing Spirit, and fell into darkness—such darkness as might be felt. This was the commencement of that long and painful season of distraction and doubt, which arrived only to a crisis at the Sandwich Islands, on my way to this country, in 1837. The darkness was only heightened when I fled to books for help; and, what was worse still, not to those calculated to throw light on the subject, but such as served to darken counsel by words without knowledge.

"But this is not the place for a history of my experience. Suffice it to say, that from the time of my losing this blessing, in 1836, to this period, however much I had at times enjoyed of religion, the loss of this left

'An aching void
The world could never fill.'

"Feeling at this time that the good Spirit was present, and feeling how unprepared I was to engage in the work of saving souls, I was led to cry mightily to God for this great blessing. For several days I was extremely tempted and buffeted; and, although it seemed sometimes very near, I was afraid, but continued to strive, and pray, and preach, though I saw more and more my unfitness for any religious duty. Monday, the 28th of October, was the day of my salvation; but, notwithstanding this, it was a day of severe trial. In the evening, at my private devotions, I was in such darkness that I could not pray. I was brought to a crisis. I felt willing to give up all for the prize, but to exercise faith in God *now* seemed impossible. I felt my need, but I thought not now, not just yet—my heart is too hard—too dark. I knew not what to say. My heart stood still, until unawares I found myself on my way again to the house. But I resolved to neglect no duty, blessed or not. I therefore took my Bible, and discoursed as well as I was able in Indian and English, and felt some liberty. After finishing these exercises, it was proposed to spend a season in prayer. I felt weary, and concluded I had better give over striving, for that evening at least, and fell into a train of thought on my then present situation. I felt the time had come when I must be blessed or give over the struggle.

"What was in the way? It was *unbelief*. But why was it I could not believe? I ran over once more in my mind the promises. Who, thought I, has made these promises to me? A man—an impotent being? No; Jehovah. I could doubt no more. My soul was in an instant overwhelmed with shame, under a sense of past unbelief. I saw the promises in a new light—the words of Him who could not lie—the great God—myself a poor worm of the dust. I was abashed—humbled; the great deep of my soul was broken up. I burst into a flood of tears—a moment more, and I was enabled to cast myself on the mercy of God in his promises, and the tumultuous feelings of my soul subsided, and I found myself calmly and firmly trusting in Christ my Savior—whom I now felt to be a glorious Savior—able to cleanse from all sin; yes, I felt that he had spoken a second time, 'Be clean.' My every

breath seemed prayer and praise alternately. I felt so weak and helpless, that I dare hardly move from my knees, for fear I should again grieve the Spirit. It was a late hour, yet I scarcely dared sleep lest I should lose my hold of my Savior. I slept less than usual, and awoke at an early hour in a tranquil, praying frame.

"Feeling that I had now received the Lord's anointing, my first inquiry was, What can I do for Him who has done so much for me? After praying for direction, I proceeded to the Indian lodges, and commenced talking with them from house to house concerning their souls, and praying with them. The blessed Spirit accompanied these feeble efforts, and conviction began to fasten on some few hearts.

"About this time some of the natives began to pray. The first individual who was so wrought upon by the Holy Spirit, so as to betake himself to this duty, was an old Indian doctor, who lives within half a mile of the mission house, by name Tumsowit, a little, free-hearted, jovial old man, but, in consequence of his profession, a man of some consequence; for the title of doctor always gives weight to character, either in the civilized or barbarous world. At first the old man thought praying to be an art, and most happy was he when he could string together some ten or twelve sentences in the manner in which I used them, and his inquiry seemed to be how he should increase his stock of words. He therefore lost no opportunity of praying and attending prayer.

"But now a storm of persecution opened upon him, for all his people contended that he did not pray correctly, and used words which I did not; and I was called upon to decide the question, which gave me a fine opportunity of explaining to him and them fully the nature of prayer—that God looks not at the words, but the heart.

"Seeing the old man anxious to be taught the right way, I lost no opportunity of impressing on his mind the corruptions of the natural heart, and the necessity of a thorough change. Brother W. and I often took him with us in private to pray; and feeling that God alone could teach him effectually, we often pleaded before the Lord for his conversion. As he was the only one for some time who showed a deep feeling, we took in him a peculiar interest.

"It was not long before conviction was deeply wrought in his soul, and his only desire seemed to be to escape the wrath to come, and lay hold on eternal life. After praying a week or more, he entirely forsook his family; and what time he did not spend with us at the mission house, was spent alone among the rocks and hills

on his knees. When our meetings were over for the night, he would lie down on the chamber floor, and pray sometimes for half an hour, or until nature was exhausted, and sink to rest, and in the morning at an early hour leave his bed for the woods. Every day, for a fortnight, his convictions seemed to increase. For a whole week I do not know that he once visited his people or his wives—he had three—and his sighs, and tears, and prayers, told his deep penitence. He used almost constantly to watch for us, when we retired for our secret devotions, that he might have the privilege of praying with us; and often, when we would be engaged in the woods, not suspecting any one near, the old man would make his appearance, and, kneeling beside us, would pour out his soul with strong cries, and sometimes tears, to Him who was able to save. At length, after a fortnight spent in this manner, God, who is rich in mercy, turned his mourning into joy. This took place at the close of one of our little meetings, while we were engaged in prayer and supplication for this same object. His joy on this occasion was not great, but the change was immediately observable. He was a new man.

"His care and concern for himself now in a great measure ceased, and immediately his soul went out in strong desires for the salvation of others. The next day he began to exhort, individually, those with whom he met, to break off their sins.

"The work now spread. Others commenced seeking the Lord by prayer and supplication; and such were the number of inquirers, that I was obliged to lay aside all business, and devote myself day and night to the great work.

"Our house being now so far complete as to permit us to assemble in it, we forsook our former place of assembly, which had become too small for the congregation which attended, and henceforth met in the new hall, thirty by twenty feet. This, too, was soon filled, and on the Sabbath to overflowing.

"At this juncture brother Lee arrived, and was astonished to see the change which had taken place during his absence of five weeks.

"Previous to this, as our time was devoted in the evenings to praying with the Indians, and giving instruction to the mourners, we had established five o'clock meetings in the morning, and had our English exercises at that hour. Brother Lee now joined us, and our meetings increased in interest. Some twenty were now under conviction, of each sex about an equal number.

"The most interesting case was that of one of the chief men of

the village, whose Indian name is Yacooetar. This interesting native stands unique among his tribe for one singularity—his parents did not flatten his head. He is a stout, well-built man, with a high, full forehead, and such a countenance as would command respect in any nation. Proud, haughty, fearless—'a brave' among his tribe—it was hardly to be expected that he would be among the first who should become followers of a meek and lowly Master. But God can abase the proud, and give humility.

"This man lived in the same house with Tumsowit, and, for a time, was his bitterest opposer. They now met to pray together, as did many more, while old prejudices were forgotten.

"For a time he said but little, but sat and heard with deep attention. Evening after evening he was the first to come, the last to go away. In the morning, too, while the other villagers were locked in slumber, he would steal from his bed, and make his way to the mission house. Seeing him thus attentive, I asked him one morning how it happened that he arose so much earlier than formerly. 'Why,' said he, 'I cannot sleep. When I go home and lie down, I think of what you tell us, and I cannot sleep. I sleep a little, and then I dream that I am in meeting, and my heart is all the time talking over what you say. My heart was formerly asleep, I see, but it is now awake.' He soon after this began to pray; and his convictions of sin increased, until he was led to give his heart to God.

"The evening of his conversion will long be fresh in my memory. It was an evening of the power of God. Our kitchen was crowded with sinners, inquiring what they should do to be saved, and our souls were unusually drawn out in prayer. The powers of darkness seemed to tremble before the power of a present God. It was some such season as those often described by the Methodist fathers. I was kneeling by Yacooetar's side. His strong heart bowed—he prayed, unconscious, it seemed, of all that was passing around him. He pleaded before that God who has said, 'Draw nigh unto me, and I will draw nigh unto you.' God was there—his heart yielded—he trusted—the struggle was gone—his soul was at peace. His thoughts now turned upon his wife and daughter, who were both present; and going and kneeling by their side, he exhorted them to pray, while his own spirit arose in prayer for God's blessing upon them.

"On this, and three or four of the following evenings, the power of God was wonderfully displayed, and we have reason to believe fifteen or twenty passed from death unto life.

"These were days of rejoicing with us, and many of the poor natives will, doubtless, recur to them from the blissful seats of heaven, as the commencement of their journey thither.

"Mrs. Perkins now took upon herself the charge of the females, meeting and praying with numbers of them every day, and the good work spread rapidly among them.

"The sound of prayer was now as common among the rocks and hills of Wascopam as the shining of the sun. Its was usually first heard about four o'clock, which we made our hour of rising, and it was continued sometimes until near midnight.

"I will add a short account of one more individual conversion, which must suffice. This I relate of Tumeocool, another of the chief men of the village, and who resides only a few rods from our door. He is called 'the one-eyed chief,' as he is blind of one eye. He has generally acted as our interpreter, and of course is more intelligent than most of the village. Being a very dispassionate man, it was several weeks before his attention was aroused to a sense of his condition; but when this conviction of himself, as a sinner, was brought home to his heart by the agency of the Holy Spirit, he no longer delayed.

"After attentively attending on the means of grace for some time, and seeing his people becoming changed, he commenced in earnest seeking the Lord. One morning, at public prayers, seeing his deep concern, I requested him to pray. This he did at some length, and with much feeling. After prayers I took him with me to the wood. Passing along I asked him how he felt. 'O,' said he, 'my heart is very small, and very sorrowful. Yesterday I prayed most all day out behind that hill,' pointing to a distant hill, 'but my heart is still bad.' I told him God alone could change it, and of what Jesus had done to make him happy; and, kneeling down, exhorted him to give his heart immediately to God, and he would find relief. It was a hallowed spot. We felt God to be there; and ere we rose from our knees his poor benighted soul was filled with light and love; and we returned to the house filled with joy. Since that time he has ever appeared like a pious, humble Christian.

"It was not to be expected that these things would remain a secret, or such a work be confined to one small village. The love of God shed abroad in the heart is a flame which cannot be hid.

"An Indian tribe is like a great family, every member connected with another; and as all the members of a family feel a mutual interest, so with all the members of any one tribe.

"As soon, therefore, as the love of God was shed abroad in the hearts of a few at this village, these social ties were immediately tested, and they were for going off directly to tell their relatives in the neighboring villages 'what great things the Lord had done for them.'

"This was especially the case with Tumsowit. Having a large circle of relatives in the neighboring villages, his soul could hardly contain itself in Wascopam; nor did it have occasion to long, for as the work became more general, we concluded it would be best for us to separate, and extend the work as fast as possible. Having fully made up our minds on the subject, brothers Lee and Wright, with Tumsowit, and several of the converts, left me on the 17th of December, 1839, and proceeded down the river about ten miles, to a small village, called by the natives, Claticut.

"They arrived in the evening, and proceeded to an old man's house, by the name of Papeus. Their errand was anticipated, and the old man, calling his people around him, to the number of fifty or more, anxiously waited to hear the talk of 'the great Chief above'—their name for the Deity—which brother Lee gave them through Tumsowit.

"They listened with deep attention. It was the first time that many of them had heard a Gospel sermon; and as they had heard what strange things God was doing at Wascopam, and seeing before them their 'brothers' recently made happy, and earnestly engaged in this new way of worshiping 'the great Chief'—they had formerly worshiped by dancing; a religion the traders had taught them—some of them were much affected. There is nothing like living witnesses to give edge to truth.

"The brethren resumed their labors at five o'clock the next morning, and continued their meetings through the day. A man having died the night previous, half the village was in mourning, which gave the brethren an opportunity of showing these poor benighted souls their relations to death and eternity, and of preaching unto them 'Jesus and the resurrection.' Tumsowit was now in his element, and labored powerfully in exhortation and prayer.

"The evening was a time of the overwhelming power of God. Many cried aloud for mercy, and conviction seemed general; and after the public exercises were over, many retired and poured out their souls in secret. The next day was spent in the same way, preaching and visiting from house to house, and holding prayer meetings with the mourners; for their mourning for the dead was now taken up in mourning for themselves, as sinners. This third

evening was a time of still deeper feeling than any before, and the cry for mercy was general. Like the Ninevites, they repented, from the greatest to the least, and ere their meeting closed, which was continued to a late hour, many, it was believed, were born of the Spirit. Day and night the sound of prayer was now heard in every direction—in the houses, the woods, and prairies. The few following days which were spent there witnessed the same things. Men, women, and even little children, were alike affected. One little boy, in relating, in his simple, artless way, the change he felt in his heart, said, 'I feel now very light. I can run very fast; and if I have to bring water now, I shall not be tired.' The secret of it all was, *the mighty workings of the Spirit of God.* Monday, (22d), brother W. returned to Wascopam, informing us what great things God was doing, which greatly strengthened our hands. Wednesday, having spent one week at this village, and having joined nearly one hundred in society, the brethren thought it expedient to pursue their voyage still farther, and accordingly dropped down the river about fifteen miles, to two other villages, situated on opposite sides of the river, and containing about one hundred and forty inhabitants.

"They pitched their tent before the largest village, called Clemiaksuc, and commenced their labors as they had done at Claticut. The same power here attended their labors as at the former village. Their meetings were continued, with but little intermission, day and night. Brother Lee says he related to them the simple story of the Gospel—the history of Him who was manifested to take away our sin; and as it happened to Philip, while preaching at Samaria, that 'they all gave heed to those things, from the least to the greatest,' so it was here, but not without some opposition the first few days. One Indian doctor—'sorcerer,' he would have been called in St. Paul's day—in particular, used his arts to hinder the work, but the power of God soon made *him* tremble even, and sue for mercy.

"In one of their meetings, brother W. relates, one woman was so affected that she fell to the ground, and lay two hours as one dead, insomuch that many said, 'She is dead;' and then coming to herself, praised God aloud for what he had done for her soul. This was in the evening. The next day she went into the woods for secret prayer, and was so overcome by the power of God, that she lay on the ground nearly all day, unable to return to her house. She was a woman of influence and respectability, and continues to walk in the narrow way. At another time, while the brethren

were wrestling in prayer in their tent, there happened to arrive two strangers, one of them an Indian doctor, who, after remaining a short time, were so convicted that they fell on their knees and cried for mercy; and ere they ceased praying, which was continued about two hours, one of them was set at liberty. Such were the wonderful displays of Divine power from day to day. They tarried at these two villages ten days, during which time it was judged one hundred turned to the Lord. These they formed into classes, appointing leaders, and passed on to another village, three miles below, called Nenootletete. About one hundred Indians were congregated here, to whom they preached the word. Being so near the other villages, they had knowledge of all that had been passing there, and were in anxious expectation to witness the same things, though they hardly knew what to make of them.

"Such was the power displayed at the first meeting with them, that there was a general and simultaneous crying for mercy. The next, being Sabbath, was a time of power, and a day of salvation to many souls. The interest was indeed universal; and as they all desired it, brother Lee put them all into classes, to the number of seventy-five or eighty.

"The brethren called next at a small village, three miles further down, containing thirty souls. Here the word was attended with such success, that out of this number they joined twenty-eight in society. They found no more Indians until they reached 'the Cascades,' a distance of about twenty miles. Here were about forty, in winter quarters, and they tarried with them one day and two nights. Here they met with some opposition, in consequence of Roman Catholic influence having been felt among them, the priest being beforehand in giving his instructions. The good seed, however, took effect in many of their hearts, and two classes, numbering twenty-seven, were formed. I have since visited them, and much of the opposition, I find, has vanished; and the little classes were unmolested, and striving to walk in the fear of God.

"Being strengthened and greatly encouraged, they now resolved to push the conquest further, and embarked for Fort Vancouver, distant some forty miles. They now entered on a new field, quite different from that in which they had been laboring, and one which presented many difficulties. For, besides the soul-destroying influence of this large trading establishment, they had Roman Catholicism to contend with; but knowing the Gospel commission to be, 'Go ye into all the world, and preach the Gospel to every creature,' they could not hesitate, but went boldly forward, preaching

the Gospel to all who would hear it, whether whites or Indians, until the 21st of January, 1840, when brother Wright concluded to leave brother Lee at Vancouver to prosecute his labors, and pay a short visit to the Willamette settlement. His first discourse was delivered at a saw-mill, where four or five white men were at work, and was attended with visible displays of Divine power. One man, a Mr. Gale, born somewhere in the vicinity of Washington, D. C., was so wrought upon, that he cried aloud for mercy, and has since found pardon in the blood of Jesus. He then passed on, and preached once at the mission; and, finding some laborers at work on the mission hospital, he tarried with them a few days, and his labors were blessed to the awakening of several of them, who have since sought and obtained the pearl of great price. His visit was short, and he returned to Vancouver on the 7th of February, and found brother Lee enjoying considerable prosperity in his labors among the natives, but none among the white population. Truly did Christ say, 'How hardly shall they that have riches enter into the kingdom of God.' It was hardly to be expected, such are the fascinations of wealth, that these rich men of the honorable Hudson Bay Company would engage in seeking that which, if obtained, requires us to renounce the world, and become followers of Him who had not where to lay his head.

"They, however, treated the brethren, as they always have our missionaries, with a generous hospitality, and afforded them every facility in their power for prosecuting their work; and you will please credit to John M'Laughlin, Esq., the present governor of this fort, the sum of $44, as a donation to our mission.

"February 13th, I had the happiness of meeting once more with brother Lee, at Vancouver, and spent the Sabbath with him. Found him in health, and strong in the Lord; rejoicing for all that he had seen of the wonders of redeeming grace, and finding him still determined to occupy all the ground he had explored in this lower region. We again parted, commending each other to the grace of God, when I returned to Wascopam. Brother W. arrived soon after me, and is still with us, although expecting in a few weeks to leave the country.

"Since the departure of brother Lee, in December, my time has been almost wholly devoted to traveling from village to village, preaching, catechising, and taking the oversight of the classes as far as the Cascades, a distance of fifty miles—embracing more than five hundred souls, and classes to the number of thirty. Mrs. Perkins has had the principal care of this station, the females

especially, and has devoted many of her evenings, in my absence, to the instruction of the boys in Scripture history.

"Notwithstanding my absence from this station, the work has spread and deepened here in many hearts. Nearly the whole village, for a time, seemed deeply affected, and their attention on the means constant; and, on the Sabbath, there was usually a great flocking from the villages around, so that we were under the necessity of meeting the people in the yard, in the open air. I have sometimes detained them for two hours, sitting on the cold, wet ground, listening to the words of eternal life, without their appearing weary, many of them nearly naked too. Several aged females, of more than threescore years, have traveled more than two miles to prayers, through the severest weather this winter; and it is truly soul-cheering to witness their desire for instruction, as, indeed, of most of the natives. They are now pretty well acquainted with the historical parts of the Bible at this station, and can repeat from memory the history of Christ, as found in the Gospels, as accurately as one in ten of Christians in civilized lands.

"On the last night of the old year, I held a watch meeting in our little chapel, which was an interesting time. The house was crowded; and I took this opportunity of explaining to them the rules of our society, and of forming the first society of natives (adults) ever formed by us in Oregon.

"On the 10th of January, of the present year, I paid a visit to a large village which stands at the head of the Chinook tribe, at the head of the Dalles, called by the natives Wishham—the Wishram of W. Irving: see his 'Astoria'—and preached to them, for the first time, the Gospel. I arrived thither, with Yacooetar, in the evening, and the first night was spent in preparing me a lodge of sticks and mats, which I set up within twenty rods of the village.

"The first night scarcely any one came to see us, or took any notice of us; and I, therefore, caused it to be proclaimed that I would meet them at my lodge, at the hour of sunrise in the morning. Morning came, and the hour of sunrise; but, out of a village of three hundred souls, but one man made his appearance, the people alledging it was too cold to meet out of doors.

"I therefore looked round for a meeting-house, and, at last, found one where I least suspected it. It was a large cellar, dug some years ago, when dancing was in vogue, and capable of containing the whole village. Making a clearance of the rubbish

which had collected in it, and flooring it with mats, I called the people together here about ten, A. M., and commenced my labors. The congregation was small, consisting of a few men and boys, and about twenty-five women. In the afternoon the congregation was increased. The next day, Wednesday, it was doubled; Thursday, about two hundred; and Friday, nearly the whole village. I never saw such wretched objects in one congregation before, and probably there never was a village more degraded. My bowels yearned over them. Long, long had been their night; and, while I stood before them, with the Bible in my hand, you may be assured I felt it an unspeakable privilege.

"O! I would that my brethren in the ministry at home knew what a blessed privilege it is to preach the Gospel to the heathen then, methinks, more of them would volunteer in this work.

"Naked, squalid, ugly-featured, blind, halt, and lame—how truly does the Scripture say of the heathen, '*Destruction* and *misery* are in their ways!' I now endeavored to show them the way of peace, by pointing them to Him who has made peace for us by his cross.

"After preaching to them for two days, they seemed to awake as from a dream. Satan's whole empire felt the shock. I expected it would be so.

"Friday was a cold, rainy day, but a blessed day to many souls. At the hour of twilight I walked out to find a retired spot, where I might give vent to the feelings of my soul; but this was impossible without traveling a long distance, for the rocks and prairie, for half a mile around, rang with prayer. I should judge there were fifty engaged in such wrestling, that the sound might have been heard afar off—their secret chamber, nature's own temple; and, although it rained and hailed, and the ground was covered with snow, many of them struggled half an hour. I was much moved in thinking of the change which had taken place in four days; but the Gospel was to them *the power of God to salvation*, because it was believed.

"In the evening I met the men at one of the largest houses, and enjoyed a season of conference. The house could convene about eighty, almost the whole of whom spoke very feelingly of their past wretchedness and darkness, and their great joy that they now had heard the words of the great Chief above to them. Several testified that their hearts had become very light since they had begun to pray, and eight or ten said they were filled with peace while they were out in the prairie that evening. How

many were justified I could not tell; but many, I was sure, would be, as sure as that God hears the prayer of penitence. They all seemed to feel a deep abhorrence of their past situation, and expressed, over and over again, their determination henceforth to serve God. Will not many prayers be offered by the friends of the poor heathen, that the Lord will give assisting grace?

"I called at one house where was an aged doctor, who had seen nearly a hundred years. He remembered the visit of Clarke and Lewis, and described their dress, and the general sensation produced on them by their unexpected appearance, and the trinkets they brought with them. His appearance and conversation interested me much. He seemed a relic of former days—a voice from the past. A whole century he had stood, and seen his people rise and fall around him; and many a time had he shed the bitter tear for his comrades, while he had seen the oblivious wave of death close over them, and not one ray of light cast athwart the gloom, and no voice to direct him, or them, to a glorious immortality, where friends may meet again. My heart arose in silent praise to Him who had spared his life to hear, like Simeon, of Jesus. And, what was more interesting still to me, was, that I could give him the Gospel now through one of his own countrymen. 'Tell him,' said I to Yacooetar, 'of Jesus.' Yacooetar commenced—gave an account of his birth, his life, his conversations with his disciples, his instructions—but, when he came to tell of his sufferings and death, 'Ah! ah!' the old man would exclaim at every few sentences, and seemed all eye and ear. Yacooetar then told him of his resurrection, and the charge he had given to his disciples, to give his talk to all the world, and tell them to throw away their bad hearts, and come to him; of his ascension, and the pouring out of the Spirit on the day of Pentecost; and then told him of the scenes of a future judgment, and the final destiny of the righteous and wicked after death. When he had finished—and they were both, by this time, very much excited—'Ah!' exclaimed the old man, with a loud voice, 'this is the talk I want to hear!' and then, turning to me, he tried to express his thankfulness that I had come to tell him of these things; and then, taking a poker, and pulling the coals from the fire, 'There!' he exclaimed, 'you have come, just so, to pull me out of the fire.' The old man then joined us in prayer, and has, since that time, been like a true seeker of the pearl of great price. He prays regularly with his family from day to day, and, so far as I know, walks worthy of the Gospel.

"Saturday, my appointments called me away from this interesting village. I have several times since visited it, and find that, in this place, 'the kingdom of heaven is like leaven which a woman took and hid in three measures of meal.' The work has ever since been spreading and deepening. The Lord has raised up several powerful exhorters there; one especially, who is a Walla-walla—the tribe adjoining. I have seen him exhort until the sweat rolled down his animated face like rain.

"The last time that I was there was on the 15th inst., when I spent one night only; but it was a feast to my soul. Almost every man, woman, and child in the village leads a life of prayer, and seems anxiously striving to enter in at 'the strait gate.' I have taken into society there two hundred and sixty. This is the Lord's doing, and it is marvelous in our eyes. I am anxiously waiting the return of brother Lee to give them the ordinances.

"O ye friends of missions, and ye who profess to be followers of Him 'who went about doing good,' in behalf of these heathen I bespeak your prayers. Think of their wretched situation without the Gospel; think what yours must have been; then think of them *with* the Gospel: while it brings life and immortality to light, it at the same time is to them the power of God to salvation. O pray, then! Raise your voices to almighty God, that he may send forth more laborers into the harvest; and if he calls any one of you to engage in this blessed work, say, 'Here am I, send me.'

"I observed that Wishham stood at the head of the Chinook tribe. They are scattered along the banks of the Columbia river, from this place to its mouth, a distance of about two hundred miles. The Indian population, however, below Fort Vancouver, is very sparse. The few who are left make their rendezvous at Fort George, or what was formerly 'Astoria.' They are living there in a most wretched state, as will be seen by the following letter, written by Mr. James Birnie, a gentleman of the Hudson Bay Company, who is at present in charge of that post. It was written in answer to some inquiries made by brother Lee:

"'*Fort George, Feb.* 27, 1840.

"'My Dear Sir,—The Indians about this quarter are the most abandoned and profligate set of people you will find on the Columbia. Their numbers have been on the decrease for the last twenty years. The causes are venerea, abortions, and infanticide. Both men and women think nothing of destroying their offspring. A case of this kind happened the other day. After the child was born, the father declared it was not his, and ordered the mother to

throw it into the river, which she did, without thinking any thing more about it.

"'The numbers of the Chinooks about here last year were as follows: seventy-five men, eighty-eight women, sixty-nine children, and fifty-eight slaves. The Clatsops are about the same number, but the Killimuks are more numerous. There are other small tribes in the vicinity.

"'I am, etc., JAMES BIRNIE.'

"I here draw my account of the great work which has been going on among the Chinook tribe to a close. You have the facts before you, and may judge, in some sort, of the Divine power which has been displayed. This work has not been of man, but such as to hide pride from man; and while we acknowledge 'the help that is done in the earth, the Lord himself is the doer of it.' Let us unite in giving him the glory.

"*The Walla-wallas.*—Soon after the commencement of our station at this place, my attention was turned to this interesting tribe of Indians, who are scattered along the Columbia and its tributaries from this place upward, a distance of one hundred and fifty miles. Owing to the great call for manual labor in the commencement of our mission, our numerous voyages, etc., I was prevented from turning my attention to the acquisition of their language until last summer. During the summer and first part of the fall I made this my principal business, and made good proficiency. I have reduced it somewhat to system, and have been for several months conversing in it. I find it extremely simple and regular. I now preach in it without an interpreter.

"I traveled among this tribe considerably last summer, but principally with a view to facilitate the acquisition of the language, by cutting myself off from all intercourse with any other. As the work has progressed so rapidly among the other tribe, and called for such constant labor, I have almost wholly neglected the Walla-wallas. A short time since I labored one week with them, and had the happiness of seeing many of them become deeply interested in the truths of the Gospel. In consequence of this visit there has been of late considerable excitement, and it is a time of general expectation among them. I am anxiously waiting the return of brother Lee, that I may resume my labors among them. The fact is, these natives are ripe for the Gospel. They are fast passing away; they know it, and they are ready to lay hold of any hope on which their desponding minds may rest. The following incident will serve to show the desire they feel for instruction.

"One of our exhorters at Wishham, paying a visit to one of their villages the other day, the chief men inquired where Mr. Perkins was, that he did not come to visit them; and being informed how I was engaged, they desired him to make inquiries whether I was going to visit them or not; and if not, begged that he would come and spend a few days with them, to teach them how to pray.

"I am now done. Deeply sensible that Christ is all, and anxiously desiring to see yet greater displays of his mercy among these tribes of the west,

"I remain, reverend and dear sir, your son in the Gospel,

"H. K. W. PERKINS.

"*Wascopam, Columbia river, March* 31, 1840."

Additional attention was bestowed by the missionaries upon the education of the children, and their instruction in agriculture and the mechanic arts. The very existence of the Indian tribes, to a very great extent, depends on their cultivation of these important branches.

Like all missions among the heathen, by whatever Church established or by whatever skill conducted, the Oregon mission had its difficulties to encounter and overcome, which required great faith, perseverance, and prayer. The following letter from the superintendent, dated Vancouver, April 8, 1842, will serve to indicate the nature of those difficulties, and give satisfactory information in regard to the condition and prospects of the mission:

"I am aware, that unfavorable reports have gone home, in reference to our prospects in this field; and certainly they are not so flattering as might be desired. But, notwithstanding all that has been said, or any thing that may or can, in truth, be said, you, reverend fathers and dear brethren, composing our respected Board, may rest assured, that, though I am now deprived of her who more than all others held up my hands in this laborious field, yet I am not discouraged, nor have I the least desire to leave it. I am fully persuaded that my best energies may be profitably USED UP *here in Oregon*. Nor am I able to persuade myself that there are, or ever have been, talents of such superior order in this country, that work commensurate to the ability could not be found. It may not, indeed, be such as flesh and blood would choose, but it is such as must be done by the followers of our Lord

Jesus Christ, before the heathen will be given him for his inheritance.

"Your exertions, beloved brethren, have not been misdirected, as some have judged; and though your expectations may not have been fully met, yet the day of eternity will reveal that the good effected here in Oregon will ten thousand times repay the labor and expense of this mission."

That the spirit of an indomitable missionary zeal still exists in Oregon, will be seen in the following extract of a letter to the Corresponding Secretary, from Rev. H. K. W. Perkins, dated Wascopam, March 15, 1842. His language is:

"I cannot but fear that the removal of some of our number from this mission field may dishearten you, and cause your hands to hang down. To prevent, as far as possible, such a result, the thought occurred to me, it might not be entirely in vain to communicate with you on the subject.

"Indeed it is to be regretted, that any of our small number should have been induced to leave, and those, too, who, to human appearance, were so well qualified to *act*. But, sir, we are not disheartened. The God of missions is still with us—even He who hath said, 'I will never leave thee nor forsake thee;' so that we may boldly say still, 'The Lord is my helper.' Thanks be to God, the seed sown in this barren land has not perished; its roots are strong in the earth; to God we look for the increase. Nor is it with our natural organs that we look. Our eyes are indeed 'to the hills from whence cometh our help;' but they are the eyes of faith. We know Him who hath said, 'All things are possible to him that believeth;' 'and if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them.' How many have agreed to ask for the salvation of Oregon? But were there only you and I, sir, it should be enough, even though we were as far sundered as New York and Wascopam. The promise is to *two*, sir, and it is enough. The Lord our God shall furnish the men and means in number, measure, and weight, as they shall be necessary.

"You have seen what he could do in a few short months, in the account which I gave you two years since. O! can he not work the same work again, and in manifold greater power? Yes, a *thousand times*, if necessary. Oregon will be saved, sir. The

*Church* has *asked* it. It was doubtless long since ceded to Immanuel. 'Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'

"Difficulties in the accomplishment of this work we expect. Satan will doubtless try to hold on to these old possessions, but the Lord is a man of war: the Lord is his name. Is *desertion* an unheard-of thing, that you, or our friends at home, should give up all for lost, even should half of us now remaining here desert? You have not so learned war. The throne of grace be your Thermopylæ still. Hell shall yet tremble, and heaven rejoice."

The Rev. Mr. Gary, in 1843, was appointed superintendent of the mission, in the place of Mr. Lee. The policy of the Board, evidently dictated by the indications of Providence, in sending so large a *corps* of missionaries and assistants to Oregon, was subjected to a careful revision; and the result of their mature deliberations was a change, by which it was determined to reduce the number.

The missionaries themselves concurred in the wisdom of the arrangement. With few exceptions, the laymen employed in the field were dismissed—the most of whom remained in Oregon. The temporalities which were considered as not indispensable to the prosperity of the mission were disposed of, and a system of retrenchment adopted, which tended greatly to allay prejudices, and inspire the friends of the mission with greater confidence. We have ever believed that all our Church operations should be for ever kept separate from mere secular employments, and from all speculations of trade. The lamentable consequences of such a course of worldly policy upon the minds of the heathen, is sufficient to counteract nearly all the good designed to be produced by the ordinances of the Gospel.

The glebes and tithes of the Established Church in England, and its immense estates in India, where the British government derived a revenue from the exhibition and idolatrous worship of the bloody Juggernaut, have,

to an enormous extent, hindered the effect of the Gospel in the awakening and conversion of souls.

"No man that warreth entangleth himself with the things of this life;" and hence no minister of the Gospel is allowed to turn aside from his appropriate work—the salvation of souls—to serve tables. Just in proportion as any minister or Church engages—except from sheer necessity, like that which compelled the apostle to "work with his hands"—in secular employment, or the prosecution of any business not indispensable to the great work of their mission, will they be shorn of their spirituality and power; for we "*cannot* serve God and Mammon."

The superintendent's report, for the year 1844, contained the following statistics:

At Willamette station there were forty-one whites and eight Indians in society; Willamette Falls, sixteen whites and no Indians; Dalls station, three whites—Indians not reported; Clatsop station, five whites: making, in all, sixty-five whites and eight Indians.

The superintendent, in closing his report, says, "There are a number of worthy members in our Church here who have been converted. Some have already gone to rest in Abraham's bosom. I think our mission in Oregon has done good, is doing good, and will yet do great good in this land. Continue, O continue, to remember us in your prayers!"

Various and conflicting were the opinions entertained by the missionary enterprise in regard to the Oregon mission. By some it was regarded as a total failure, and that the fruits were almost infinitely disproportionate to the amount expended in carrying forward the objects of the mission. By others, it was regarded as a mere *depot* for missionary speculators, who, under the protection of the Missionary Society, and supported by its funds, sought the fertile valleys of the Willamette and Columbia, to amass fortunes

by speculating in lands or trading in furs with the trappers. Both of these opinions were ill-founded, as all acquainted with the policy and operations of the Society well know. It had, we admit, as before remarked, become entirely too secular in its character; but, so soon as the fact became obvious to the Board, a change was immediately adopted, and rigorously carried out, by which, all that was secular and not essential to the prosecution of the mission was promptly divorced from the spiritual.

The following communications, descriptive of the missions, were received from Mr. Gary, the superintendent in 1845; and, as they will serve to throw light upon some important points, we shall insert them:

"We want four preachers here, besides the superintendent—two at the Dalls among the Indians, and two at the Willamette portion of the work. This is a growing country, and the people are crowding here in great numbers. In a few years the white settlements will support their own ministry. The mission at the Dalls is our hope among the Indians. Please let me have all the counsel you can give, on all points concerning the views of the Board, with your own suggestions—any thing and every thing that may serve as a guidance in this great and good work. Were I younger, and had I my family here, I could make up my mind to stay and labor for years, if it seemed desirable to my brethren—especially those who have rule over me; but, as it is, I shall be glad to return, so soon as the condition of the mission will render it practicable.

"I think brother Hines proposes to return to the States within a year or two. In that case we shall need one more preacher, even should Rev. J. Lee return. We shall want a young man, with an aptitude in language, to be among the Indians at the Dalls. It is very important that the right kind of man should be selected for this station; and, if brother Lee does not return, we should be glad to have him sent even while I stay. So soon as it shall be determined who is to succeed me in the superintendency of the mission, I should be glad to have him sent, that I may see him on the ground before I leave.

"I design to give you a full view of our financial concerns by the Hudson Bay Company's Express next March. You will receive it by Canada, probably, a year from this time. I think I can get

along without drawing much upon the Treasurer, except for returning missionaries.

"My last communication to you brought me up to November 9, 1844; the time Dr. Babcock left for the States. As there is a chance to send over the mountains, I write again; but as I shall have to make my letter as small as possible, I shall only give some extracts from my journal:

"*Saturday* 30. One year to-day since we left the city and port of New York. Many a new scene in this time, yet no regrets that we came. Am satisfied it was important some one should come; and if I am the one to attend to this work, there is some pleasure in being in the midst of it, with all its responsibilities, toils, cares, and vexations. I am satisfied a very few years will give another character to the Methodist mission in this land. Laying aside its secular pursuits, it will assume its real character; and when that is clearly seen, its influence will be felt, and this mission—though it has already been the making of this colony—will be, in the hands of God, the means by which this desert shall become a fruitful field, or as the garden of the Lord.

"*Tuesday, Dec.* 3. We hear there are letters for us from the States, ten miles down the river.

"*Wednesday* 4. This evening we received our letters. No one can ever tell the delight these letters afford us; this delight is unspeakable. Our friends were well!

"*Thursday* 5. We read over and over our precious letters from our dear friends. How good the letters are! how good our dear friends the writers of them! We have also the Christian Advocate and Journal from the time we sailed, up to April 3, 1844. Never did this paper reach us affording greater delight than now. Any items of news concerning our dear country, our beloved Zion, or distinguished individuals connected with the Methodist Episcopal Church—how important to us in this distant land! On these letters and papers we are feasting.

"*Sunday* 12. This day we have our meetings in the new meeting-house. Congregation larger than usual, say about seventy hearers—the largest white congregation I have seen in the territory, except at the camp meeting last July. This house is inclosed; good floor, convenient temporary seats—a pleasant place. Six of the emigrants joined by letters they brought from the States. This is quite an addition to our society here."

The following from the Rev. G. Hines is still more satisfactory, exhibiting more fully than any description hereto-

fore given, the condition and prospects of the country, in a political as well as religious point of view.

Whatever may be said by sneering politicians in regard to missionaries and their labors, their testimony in regard to the geographical and political position of the country is regarded as most authentic:

"*The Methodist Episcopal Church in Oregon.*—It is not my design to trace the history of the Oregon mission through all its different stages of prosperity, adversity, and revolution, from its commencement to the present time, however interesting such an exhibit might be; but simply to present it in its present state, as it regards numbers, piety, and efforts for the promotion of the cause of Christ. In this it will be necessary to speak of some of the changes which have taken place since the arrival of Rev. G. Gary, our present superintendent. These changes principally relate to the fiscal concerns of the mission. These concerns existed in the different departments of land claims to large tracts of land, amounting, in all, to thirty-six sections, claims to city lots, farming, merchandising, blacksmithing, carpentering, cabinet-making, grazing, horse-keeping, lumbering, and flouring, with the constant trading, hiring, and paying, attendant upon all these branches. It is only enough to mention this unheard-of amount of temporal business in connection with any mission, to convince all that it must be a very great clog to the performance of any spiritual work. The influence of the multiplicity of business, and the accumulation of care and perplexity occasioned by the different branches, were decidedly deleterious to the missionaries themselves; and if any who have been constantly connected with this business have exerted a happy and Christian influence, it has been in spite of the temporal business in which they have been engaged. To say nothing of the losses which the mission was constantly realizing in its ill-directed efforts to sustain this load of business, it was constantly sinking under the burden; and every successive effort to relieve it but increased the difficulty under which the mission has groaned. Though there may be some among us who have been connected with these different branches who are of a different opinion, yet it appears to most of us, that the period for disburdening the Oregon mission of the ponderous load that has been pressing her into the dust, may be regarded as a happy epoch in her history. That time has now arrived, and the finances of the mission are brought to a close; and it is to be hoped that, whatever may be her history

in the future, she will never again be received, either at home or abroad, in any other light than that of a mission, whose business and objects are decidedly of a religious character.

"Perhaps it will be more difficult for the Church at home to appreciate the course pursued by our superintendent in reference to the mission school than in any other branch. The school has always been fostered by Mr. Lee as the darling object of the mission; but it was impossible for many of us to discover that importance in the school which Mr. Lee always attached to it. Still, the hopes of many lingered around the school, unwilling to give it up, believing that it finally would succeed. But, after the arrival of Mr. Gary, tracing the history of the school, and pausing at every point to weigh its merits, comparing the present with the past, and contemplating it in all its possible changes for the better, and beholding nothing but darkness in the prospect before it, though to many of us the disbanding of it was an affliction, yet we were constrained to believe that neither policy, reason, nor religion, required its further continuance. It was consequently abandoned, and the premises sold to the Trustees of the Oregon Institute. If it were necessary, and time would admit, I would give you all the particulars which contributed to bring about these results in reference to the school.

"All the secular men in the mission, in this valley, except one, have received an honorable discharge, and he is to receive his in the spring. In consequence of these dismissions, there are but six men now in connection with the mission, except brother Perkins, who, with his family, is about to leave for the States. The laymen who have been discharged will principally settle in the country, and, in all probability, be more useful as private citizens than they have been as missionaries. They have been dealt very honorably with by the superintendent, having received from him an equivalent for their expenses home: they certainly have no reason to complain. The number of conference preachers, as you are aware, when brother Perkins leaves, will be four; local preachers, also four, one of whom emigrated to the country last year; exhorters, two; and members, sixty-five. The preachers are located in different parts of the country, so that there are no settlements but are occasionally favored with the word of life; and, though at present the storm beats against us, and the prejudices of some, and the jealousy and envy of others, present many obstacles in the way, yet we trust that the great Head of the Church will overrule all for good, and that our Zion will become a praise in

these ends of the earth. But, before I close this already protracted communication, allow me to present one subject more, which stands intimately connected with the prosperity of our Church in Oregon: namely,

"*The Oregon Institute.*—I have already stated, that the premises formerly occupied by the mission school, were sold to the Trustees of the Oregon Institute. At some future time I may give you a history of the Institute; but, at the closing of this long letter, I can only say a few words. I regard the Oregon Institute, in reference to science, as the morning star of this country. It has been struggling for an existence for the last five years; but, if nothing serious befalls it, it is destined, probably, to be the leading institution of Oregon; at least, for the present generation, if not for the present century, and perhaps to the end of time. For the promotion of the cause of God, for the interests of our Church, and for the welfare of the rising country, a more judicious appropriation of the property of the mission school could not have been made.

"The institution stands upon an elevated portion of a beautiful plain, surrounded with the most delightful scenery, and at a point which, at a future day, is destined to be one of considerable importance. The building is beautifully proportioned, being seventy-five feet long, three stories high, and two wings, extending back from the front twenty-four feet. When finished, it will not only present a fine appearance without, but be commodious and well adapted to the purposes intended within. It is already considerably advanced, so that a school is now in successful operation, under the tuition of one well qualified to sustain its interests. Already it numbers more students than either the Cazenovia or the Wilbraham institution did at its commencement. And, if it is sustained by every possible means—if the prayers and money of the Church are enlisted in its behalf—who can tell but that it may equal, if not exceed, both those institutions in importance, as well as usefulness? Though we cannot say that this is the only hope of Oregon—for, whether it lives or dies, Oregon will yet be redeemed from the remains of Paganism, and the gloom of Papal darkness with which she is enshrouded—yet we are compelled to adopt the sentiment, that the subject of the Oregon Institute is vital to the interests of our Methodist Zion in this country. If it lives, it will be a luminary in the moral heavens of Oregon, to shed abroad the lights of science and knowledge—to dispel the surrounding darkness, long after its founders shall have ceased to live. If it dies, *our* sun is set, and it will be impossible to tell what will succeed.

Perhaps others, more worthy of the honor than ourselves, will come forth, to mold the moral mass according to their own liking, and give direction to the literature of Oregon.

"Be this as it may, Oregon, as a field of operations for the friends of science and religion, is daily rising in importance, so far as the increase of population is concerned. The original inhabitants are vanishing like the dew of the morning, and, far and near may be seen the marks of civilization; villages are starting into being, and 'onward' is the motto of all. In short, with the enjoyment which the religion of Christ affords, Oregon is one of the most delightful countries in the world, and, unless some sad reverse befall her, one generation will not pass away before she will assume a rank of high importance in the scale of nations."

Subsequently the superintendent communicated the following:

"The population is very rapidly increasing in this country, and our preaching-places are multiplying. I hope you will have one or two preachers on their way here before this letter reaches you. A few days ago I received a letter from brother Leslie, who held a camp meeting about a month since. He writes that fourteen found pardon, six of whom were heads of families. The largest attendance during the meeting was about one hundred and fifty. I am satisfied that Christianity is exerting an increasing influence in the settlements. This place—Willamette Falls—is the hardest place, I think, in the territory; yet for this I have some hope.

"The field, among the white settlements along the Willamette, is enlarging, and, I really think, whitening. This is an inviting portion of our globe; enterprise, wealth, and multitudes of people, will soon be here. The Gospel must mold this mass of mind, or ruin, in its wildest forms, will here reign. A few preachers of the right character circulating in these new settlements, will do an amount of good that time can never fully disclose."

In 1846 interesting dispatches were received from the superintendent, in regard to the mission work in the Willamette Valley, and at Dalls station, which we subjoin:

"With regard to the influence of the mission among the whites in this country, though it is small, yet I believe it is *felt*, and that it tells favorably upon the community. There never was a people who needed the influence of the Gospel more than this people.

The mass of mind that comes over the Rocky Mountains, like an annual, sweeping tide, has all the admixture and confusion of chaos; and surely it needs the Gospel, to give it due form, order, and beauty. A few have experienced religion during the past winter; some of them are of influence, and promise usefulness.

"It is doubtful, very doubtful, how the question will turn, in reference to admitting the sale of alcoholic drinks in this community. The tide of immigration is so strong, and they having the controlling influence in their hands, I think there is some reason to fear the result. If intoxicating drinks shall have a free circulation in this land, alas for this community! and O, alas for the poor sinners of this land! The only hope of the enlightened and philanthropic is that Gospel which 'is the power of God unto salvation.' Here, alone, is hope for Oregon; and here is hope for the world.

"On the whole, though I think the efforts of the mission of great importance among the whites, yet I cannot see any immediate prospect of a good harvest. It would afford me much delight to give you an account of great revivals in this land; or, at least, to inform you that the cloud of mercy is covering the heavens, and that there is every prospect of an immediate and abundant shower. But I must not share in this delight at present. It appears to me there is to be a strife between *truth* and *error*, the *man* of *sin* and the *power* of the *Gospel*—our hope is in the *potency* of the Gospel. I am sorry that such extravagant hopes concerning this land were ever excited, and that the failure of them produces such a reaction. Yet the Church at home, in my judgment, should keep her eye toward Oregon, and her hand stretched out to give this people the Gospel. This 'work of faith, and labor of love,' cannot, *will* not be in vain. Oregon belongs to the Messiah by the purchase of his blood; and shall it not be his by the power of saving truth? Our answer is, it will, it shall be his. The *extravagant hopes* alluded to, referred to an immediate harvest; but hope, connected with patient, continued well-doing, will remain unshaken until the desired and promised increase is given.

"On the 9th instant we left Willamette Falls for the Indian mission at the Dalls. After a very successful trip, of four or five days, we arrived here. Brother Helm, a located preacher, who has had the charge of the mission farm, left here a few days ago; so the management of that department will again devolve on brother Brewer.

"It is expected that another route, a little distance from this,

will be found this season, for the immigrants over the mountains; if so, they will probably pass without annoying the Indians of this place, as they have for the last two years. If this route is not found, I fear the evils connected with the annual arrival of such large companies of immigrants—the most of them being such as they are—will go far to neutralize the laudable and pious efforts put forth by the missionaries, if not finally to break up the mission. There are a few among these Indians who are trying to lead a pious life. I think their religious condition has somewhat improved since my first visit among them, in the fall of 1844.

"I purpose, in the course of a few weeks, to visit one or two of the Presbyterian missions; and hope, thereby, to obtain clearer views, and better information, concerning the management and prospects of the Indian missions in this territory.

"I shall, perhaps, spend three months in this Indian portion of the country, and then return to the Willamette; after which I shall probably leave, by the first opportunity, for the States. My former letters, if you received them, will give you my reasons for returning so soon. The strongest is, I feel as though every thing anticipated in my visit here is as fully accomplished as by me is practicable. I hope, if my successor is not on his way, he soon will be; so that, at the furthest, he will arrive here in the spring of 1847.

"I have requested brother Waller to write you respecting the condition and prospects of the mission among the Indians at this place. I wish we had greater and better things to communicate concerning our labors and hopes, but we must be satisfied with giving such as we have. Brother Waller's plans are greater, and his hopes higher, than mine. The scale hangs in favor of continuing this appointment, yet, in my mind, it hangs tremblingly."

The following is from Mr. Waller, of the Wascopam mission:

"I suppose you already understand that there are but two families of us at this station, and that we are about one hundred miles from any inhabitants except savages, and about two hundred miles from the sea-coast, on the south shore of the Columbia river. Fort Vancouver is nearly one hundred miles below us, on the north side, and Fort Walla-walla about the same distance above us—I believe, on the south side. Dr. Whitman's station, under the supervision of the A. B. C. F. M., is about twenty-five miles from Fort Walla-walla.

"My usual course, when at home on Sabbath, is to hold meeting with the natives at ten o'clock, A. M. I generally give them the sense of a chapter, or part of a chapter, in the 'jargon,' using as much of the native language as I can, and conclude with a pointed application. This is first interpreted in the Chinook, and then, by another, into the Walla-walla language. As our station is on the line between the two tribes, both mingle in our congregations. At about one o'clock, P. M., I try to preach to brother Brewer's family and my own; and though but few of us, the promise, 'Where two or three are gathered together in my name, there am I in the midst,' is faithfully verified. And, in our isolated condition, this promise is probably more precious to us than to you in the 'city full.' As soon as preaching is over, we have a sort of Sabbath school with our children. At the close of these exercises, after a few minutes' intermission, we have prayer meeting with the natives: and again in the evening, among ourselves. Sometimes we have Sabbath school with the native children in the course of the day. Tuesday morning, we have class meeting, and on Thursday evening, prayer meeting again. When I am away on the circuit, brother Brewer keeps up the meetings at the station, by reading a sermon to our families, etc.

"When I came to the station I was an entire stranger to the people, and they to me; and not having any religious, moral, or statistical account of them, I was left to acquaint myself with them the best way I could. I think that formerly some classes were formed, as, in the course of my travels, I have seen, in the hands of different individuals, old papers, with a number of names on them; but, so far as I am able to ascertain, the system of class meetings has never been carried out among this people according to our Discipline. Up to this time I have formed no classes, for the reason, that I have not been able to satisfy myself whom it would be safe to admit into Church fellowship. I have, for some time, decided upon forming a class at the station, and to admit on trial such as are willing to abandon heathenism, and be practical Christians. I think a few can be brought together who will pursue a Christian course; though, I have no doubt, if the line be once drawn, there will be much opposition. Yet I think this to be the only true course. I hope, the next time you hear from us, we shall be able to give you something definite on this subject. In my visits among these Indians, I find many, who, when requested, will readily engage in prayer; and many, who, I have reason to think, keep up family prayer, morning and evening; they also

have meetings among themselves on Sabbath, when I am not able to be with them. The precise number of praying ones I am not able to state; but I think there may be, probably, within the bounds of our circuit, some two or three hundred—possibly more. It must not be supposed, however, that all these are genuine Christians. With too many of them, it is feared, these exercises are little more than lip service. Yet with some it is otherwise; and the genuineness of their conversion is evidenced by a consistent life and happy death.

"A few weeks since, one of our old men died. He had been failing most of the winter, under the influence of a lingering illness. He embraced Christianity in the early history of this mission, and held to his integrity to the close of life. He was generally faithful to his sacred devotions, and among the first and most fervent at our prayer meetings. His life was even and consistent. In view of his having embraced religion in his old age, or of his having lived to see the day of Christ dawn upon his people, he had received the name of Simeon. In visiting him, during his sickness, I invariably found him calm, patient, and happy. He always seemed pleased to converse on the love of Christ to man; and the prospect of death never appeared to give him any uneasiness. I was absent when he died; but brother Brewer visited him the evening before his death. The old man remained calm, and conversed on the subject of his departure with the utmost composure. His hope of heaven seemed to raise him entirely above the fear of death. He died early the next morning. His son, with whom he lived, and who is one of my interpreters, said he had never known any of their people die so tranquilly as did his father. I rejoice to believe that Simeon now rests in paradise. Last autumn a young man named Robert, we have reason to believe, died in the Lord. Several others have died during the past year, whose end we have hoped was peace.

"Yesterday (Sabbath) I went out to a village at the Falls of the Columbia river, a great salmon fishery, accompanied by my interpreters. We held meeting with the natives, who had gathered there for the purpose of fishing, to the number of nearly one hundred—and more were expected soon. I gave them a discourse on 'temperance, righteousness, and a judgment to come,' and I trust with some good effects. Several of them prayed at the close with some feeling. My interpreters seemed to get much into the spirit of prayer, and the Divine presence was evidently among us. On our way home we called on another clan; and to these I discoursed

on the importance of keeping the Sabbath. At the conclusion, several prayed with considerable feeling. We returned home and held prayer meeting in the evening. This was a good day to my soul.

"Toward the close of the last winter we were visited with a gracious manifestation of Divine mercy. Brother Helm's two oldest sons were brought into the enjoyment of the Divine favor—one reclaimed from his backslidings, and the other happily converted. Another young man was reclaimed, and several others manifested some seriousness; and we were all blessed with a glorious baptism of the Holy Spirit. Some of the natives also shared in this visitation; both of my interpreters became inexpressibly happy. On one occasion, one of them was so filled with the Spirit, that he made the third attempt before he could utter a sentence. He finally broke out in his own language, and from the fullness of his soul exclaimed, 'Truly Jesus is good! truly Jesus is good! There is none like Jesus. Formerly I was all dark, but now I am light in the Lord!' Another expressed himself in a similar manner. Others were greatly profited, and to the present we feel the blessed effects of this manifestation. I most devoutly hope we shall soon see, among these benighted ones, a general turning to the Lord. I do not think that I ever felt more like living for God, and souls, than I do at the present time. I think I desire, above all things, to be wise in winning souls. But I am not able to meet half the wants of this people. We must have more help, or the work must suffer as it has done, and still does. Our people in the States think they cannot get along without two or three sermons a week, with various other helps; and, even then, many of them backslide, or live mere nominal Christians. But I am not able to visit all these people more than twice in the year; and, up to this time, I have not succeeded in doing even this. Situated as we are, it is absolutely necessary for one man to be always at the station. The consequence is, that when one is sick or away, the natives a few miles distant are destitute of instruction. For instance, last winter we were sick—*no traveling among the Indians!* This spring it was necessary for one of us to go to Willamette for supplies—*no traveling among the Indians!* In a few days brothers Gary and Brewer, and families, go to visit the Presbyterian missions; they will be gone several weeks, and during their absence I must remain at home—*no traveling again among the Indians!* It is true we keep up our meetings at the station, but this is not a fourth part of our work. Circumstanced as we now are, we cannot operate efficiently.

We do but little more than keep up the station, not having sufficient help to enable us to operate to advantage. It is for the Board to say whether this state of things shall continue. We could do very well with one more traveling preacher. But I would suggest, whether it would not be wisdom to have a man or two here, who, in case we should leave at the end of ten years, might succeed us with the advantage of some experience in our work.

"Our work in the lower country is not well provided for. Brother Leslie is the only traveling preacher there, and he is nearly superannuated. It is true, brother Gary has recently employed brother Parish; but still the work is not provided for. The settlers are suffering for want of ministerial labor; and the Indians there are totally neglected. We must either have more help from the States, or a system by which we can use the help already in the country. We need an annual conference here; and I trust the next General conference will provide for its immediate organization. When we get well to work in our conference capacity, with a sufficient supply of men, I doubt not we shall establish several new stations among the Indians—north, south, and east of us; and the time will come when we shall meet our brethren in the east, at some point between this and the States. We will indulge the hope, that the vine which had been planted here by our Church will take deep root, and shoot out its branches over this entire western world. The light which has sprung up, though as yet hardly sufficient to render the darkness visible, will yet diffuse itself, and dispel the long and dark night with which heathenism and Papal superstition have mantled this land. The Church cannot fix her eye on many, if any, more important fields than this. From north to south, all along the Pacific coast—except the glimmer of the taper lighted up by Protestant missionary enterprise—all wears the gloom of darkness. The Romanists evidently view this as an important field, and their design, doubtless, was to possess themselves of this entire coast. But they were too late in the day; 'Christianity in earnest' got in ahead of them. And if we are faithful to our calling, 'no weapon that is formed against us shall prosper.' Our Church must not lose her interest in the Oregon mission; nor must she allow her confidence to fail in the enterprise, for, be assured, it 'hath great recompense of reward.'"

The mission premises having been sold, the Board directed the establishment of an institution of learning, to be denominated the Oregon Institute, which, in due time, was organ-

ized under the following Constitution, which, though brief, expresses every thing desirable in the case:

"CONSTITUTION OF THE OREGON INSTITUTE.

"ARTICLE I. The Oregon Institute shall always be under the supervision of the Methodist Episcopal Church, in Oregon, or some organized body of the same.

"ART. II. The institution shall be an academic boarding-school as soon as practicable; and whenever it shall be deemed expedient by the proper authorities to make it a University, it shall be so constituted.

"ART. III. The primary object of the institution is to educate the children of white men; but no persons shall be excluded on account of color, provided their characters and qualifications are such as are required by the by-laws of the institution.

"ART. IV. There shall be nine Trustees for this Institute; one-third of whom shall be elected annually by the Methodist Episcopal society or Church, or such organized body as is contemplated in Article first; two-thirds of whom shall be members of said society, whose duty it shall be to hold in trust for said society, or organized body, all the property of said institution, consisting of real estate, notes, bonds, securities, goods and chattels, etc., for the specific object set forth in the third article.

"ART. V. There shall be a Visiting Committee of three, appointed by said society, or organized body of the same, whose duty it shall be to examine all the departments of said institution, and report annually.

"ART. VI. There shall be a steward connected with the institution, who shall have the charge of the boarding department, and also of all the children who board in the institution, while they are not under the care of their teachers.

"ART. VII. In the literary department there shall be male and female branches, subject to the control of male and female teachers, and so conducted as best to promote science, morality, and piety.

"ART. VIII. There shall be an annual meeting of the society, or organized body of the same, to be held on the third Wednesday of each year. Said annual meeting shall fill all vacancies in the Board of Trust, appoint the Visiting Committee, and transact such other business as shall be deemed necessary to promote the interests of the institution.

"ART. IX. This Constitution may be altered at any annual meeting of the society above-named, by a vote of three-fourths of

the members present—excepting the first article, which shall not be altered in any of its essential features—provided that notice of such alteration shall have been given to said Methodist Episcopal society, or organized body, by the Secretary, one month previous to said annual meeting."

As the successor of Rev. Mr. Gary, the Rev. William Roberts was chosen by the Board superintendent of the mission, and the Rev. Mr. Wilbur assistant missionary.

In 1848 Mr. Gary returned to the United States, and communicated to the Board most important and interesting information, in regard to the condition and prospects of the mission. Before his departure from Oregon, his successor had arrived, and to him he communicated all the information necessary, relative to the work upon which he was about to enter.

A brighter day had dawned upon the mission; and, as the missionaries were restricted to one work, the friends of the enterprise were confident in the expectation, that the work of the Lord would prosper and prevail, until all that interesting country, now filling up with enterprising immigrants from the States, should be filled with churches and the institutions of the Gospel.

The Presbyterians and Baptists had already established missions in Oregon, with encouraging prospects of success. A delightful harmony and Christian fellowship prevailed among the missionaries of the different evangelical denominations.

The report of the superintendent for 1848 contained the following statistics:

Church members, three hundred and seventeen. Local preachers, seventeen. Sunday schools, three. Officers and teachers, nineteen. Scholars, one hundred and eight. Volumes in library, three hundred.

The superintendent was authorized by the Episcopacy to

organize a conference, to be entitled the Oregon and California Mission conference.

In Oregon there is now a population of about ten thousand, and constantly increasing.

California is another most interesting field; far richer in a missionary point of view than it is in precious metal. Already has the bishop having oversight of foreign missions sent two missionaries to that interesting field; and they are now on their way, somewhere in the vast prairies of the west, between the Mississippi river and the Rocky Mountains. May the God of missions protect them in their perilous journey!

We look toward the sunny slopes of that far-off western land as the vast centre of the whole civilized world. Thither immense tides of our bravest population wend their way, and thither flow, from every shore of the old world, the enterprising and daring spirits, which will produce a mighty nation, having the richest, most commanding, and powerful position in the world.

The Church does well to observe the signs of the times, and follow the leadings of Providence, in the rapid and unprecedented settlement of that vast country.

Other Churches have taken the start in this enterprise. Baptist and Presbyterian missionaries are already there; and the last General Assembly of the latter Church organized a "California Presbytery." The Methodist Church was, however, the first to occupy Oregon as missionary ground, and the first to move in the selection of California as a field. One year before the action of the General Assembly, in the same place, the General conference, through its mission committee, adopted a resolution, offered by Dr. Simpson and Rev. Mr. Collins, constituting Oregon, California, and New Mexico a mission conference.

## CHAPTER VII.

### MISSION TO SOUTH AMERICA.

The whole of this immense continent, with the exception of Guiana, which is Protestant, and the interior and Patagonia, which are Pagan, is Roman Catholic. In almost all the republics of this country Romanism, for centuries, has held undisputed sway.

In 1833 the Board had in contemplation a mission to this country, and, also, one to Central America.

The following year a letter was received from an intelligent and pious member of the Church in Buenos Ayres, communicating the intelligence, that there were, in that city, a few religious persons, which he had formed into a society, for the purpose of religious conference and prayer, and that they were extremely anxious to have a missionary to take charge of their spiritual interests.

In Buenos Ayres there were five thousand of the inhabitants who spoke the English language, chiefly English and Americans, and that place presented a most interesting field for missionary enterprise.

In 1835 the Rev. F. E. Pitts was appointed missionary to South America. On his arrival, he visited Rio de Janeiro, Montevideo, Buenos Ayres, and several other places of less note. In all these cities he met with Englishmen and Americans, who received him with great cordiality. He held several meetings in the above places, and was encouraged with the hope, that, at no distant day, missions would be established at all of them.

In 1836 the Rev. John Dempster was appointed missionary to Buenos Ayres, the capital of the Argentine republic, and entered upon his mission with flattering hopes. Soon after his arrival, he hired a house as a

preaching-place, where he discoursed to large and attentive congregations the words of life and salvation.

Such an interest was awakened by the faithful and laborious efforts of the missionary, and the congregations increased so extensively in numbers, that, on the authority of the Board, he made the purchase of a lot of ground, on which to erect a church for their accommodation.

To accomplish this object, he opened a subscription, and received from the citizens the sum of fifteen hundred dollars. An appropriation of ten thousand dollars was made by the Board to carry out the above object.

The Rev. Justin Spaulding was also appointed missionary to Rio de Janeiro.

He was enabled to form a small society, to which he preached regularly every Sabbath. He was also successful in organizing Sabbath schools for the religious instruction of the youth.

Upon the earnest solicitations of the citizens, he opened a day school, for the education of the children of English and American citizens.

A young gentleman of classical attainments was employed by the Board to take charge of the school.

The year following the Board, finding, from the representations of Mr. Spaulding, that it was necessary, for the successful prosecution of the mission, to have additional aid, requested of the Episcopacy the appointment of the Rev. Daniel P. Kidder as an assistant missionary, and the Rev. R. M'Murdy and lady as teachers. The zeal of the missionaries in preaching the Gospel, circulating the Scriptures—which had been furnished by the American Bible Society—and their pastoral visitation, excited the opposition of the priesthood. But such opposition was anticipated, and its absence would have formed a reason for alarm far more extensive than the most virulent hostility. In a country where Romanism had promulgated

its monstrous errors and absurd rites, unrebuked and unexposed for centuries, it would be wonderful if, when these absurdities were brought to the light, they should not elicit opposition.

The missionaries continued to move forward with a firm step; and, by their unobtrusive zeal and suavity of manners in the faithful discharge of their appropriate work, they gained the confidence and esteem of all who were not blindly wedded to Rome. They were enabled, with great facility, to distribute Bibles and tracts in the Portuguese language; and thus the good seed was sown, which, with the blessing of God, would inevitably produce fruit.

The missionaries visited several towns in the interior, where they were well received and respectfully treated. During this tour of observation, they were enabled to distribute many Bibles and tracts. The missionaries also devoted part of their time in looking after the spiritual interests of English and American seamen who visited the port of Rio.

In that field their labors were highly appreciated, and by none more so than Commodore Nicholson, a United States naval officer, who had command on that station. That gentleman afforded the missionaries every facility in his power for the prosecution of their work.

The mission at Buenos Ayres continued to prosper under the labors of Mr. Dempster. At his request, a graduate of the Wesleyan University was appointed as teacher for the mission, and a school was opened with flattering prospects.

Notwithstanding the blockade of the port by the French squadron, which, to a great extent, affected the business relations of the city, the mission was making steady advances, and the church edifice, which had been commenced, was progressing forward to completion.

During the year 1838 he visited Montevideo, and had free and full conversation with many of its citizens. He

found there several American families, who were particularly anxious that a mission should be established among them. His request to the Board, that a missionary be sent there, in the double capacity of minister and teacher, was granted; and a suitable appointment was made for that interesting point, in the person of the Rev. Wm. H. Norris.

In consequence of the death of Mrs. Kidder, in 1840, the Rev. Mr. Kidder returned with his children to the United States; and, consequently, Rio was only supplied with Mr. Spaulding. Rev. Mr. Dempster was engaged at Buenos Ayres, where Mr. Wilson and Mr. Howard and lady were engaged in teaching. The Rev. Mr. Norris was cultivating his field at Montevideo with the zeal of faith, the patience of hope, and the labor of love.

The unsettled state of the country, growing out of its political relations, together with the almost insuperable prejudices, superstitions, and intolerance of the Roman Catholic religion, rendered South America comparatively an unproductive field, in a missionary point of view.

The most that the missionaries could hope to accomplish, was the instruction of the children of the American and English residents, and preaching to their parents, together with the faithful distribution of Bibles, Testaments, and tracts among all those who were willing to receive them.

Under these circumstances, the Board very wisely discontinued its appropriations, made toward the erection of the church which was in progress.

The prospects of the mission growing darker and darker, and having little to hope in regard to a change in the intolerant and irreformable spirit of Romanism, in 1841 the Board recalled its missionaries, and the field was abandoned.

The abandonment, however, of that interesting field, at that juncture, must be regarded as the following of the clearest indications of Providence, pointing out to the

Board the same policy precisely which governed the apostle, when, after laboring zealously with his kindred and countrymen, to the end that they might be induced to embrace the Gospel, and finding his toil comparatively fruitless, he said, in behalf of himself and co-laborers, "You consider yourselves unworthy of eternal life. Lo, we turn to the Gentiles."

The Roman Catholics, wedded to their vain superstitions and senseless mummeries, were unwilling to listen to the pure word of God; and hence the heathen world itself was emphatically more inviting, and promissory of more fruit. What renders Roman Catholic countries impervious to the true religion—the religion of the Bible—is their rejection of that sacred word as a rule of faith, and her anathemas against all who are not in her communion. To impugn and persecute all who presume to differ from her in matters of faith, and grant not the least toleration to heretics, are cardinal doctrines of this apostate Church. Romanism, in this country, is somewhat modified by our institutions; and hence we cannot see it as it is in all its true aspects.

The idolatrous worship of the Virgin Mary is confined to intercessory prayers, and a reverence for pictures of the Madonna and her child; but in South America it is not uncommon to find images of different material, placed in some shrine, to which an idolatrous worship and devout homage is paid as to the idol gods of India.

One of these images was brought from South America by the Rev. Mr. Norris, and the author has it in his possession.

The condition of that country is absolutely worse than heathen; and the efforts made for the salvation of its inhabitants should be in proportion to their danger. Good seed had been sown, and the blessing of God will ultimately make it like "the handful of corn on the top of the mountain."

It was not long after the return of the missionaries, until the foreign residents at Buenos Ayres, realizing their destitution of the ordinances of the Gospel, and the purifying and elevating tendencies of a Protestant Christianity, formed themselves into a society for the promotion of Christian worship, and memorialized the Board on the subject of sending them a missionary, to occupy the church made vacant by the recall of Mr. Dempster. Dr. Brigham, the Corresponding Secretary of the American Bible Society, was selected by the above-named society to present their memorial to the Board, which he did in an appropriate address, urging the great importance of the measure. The society pledged itself to support the missionary by an appropriation, annually, of one thousand dollars.

The Board, in view of these facts, recommended to the bishop having charge of foreign missions to make an appointment, agreeably to their request; and, accordingly, the Rev. Mr. Norris, formerly of Montevideo, was appointed missionary to that station.

Thus, in the providence of God, a faithful sentinel was again permitted to occupy a post on the borders of the land of darkness and spiritual death.

A communication from Rev. Mr. Norris to the Board, in 1844, containing important and interesting information in regard to the spiritual and temporal condition of the mission, we shall here insert:

"There has been but little change in the condition or prospects of the mission since my last letters were written. Our congregation has suffered a serious loss in the death of Mr. Blake, as well as the removal of some other valuable friends, whose places are not easily supplied; but it is quite as large as it was a year ago. The little class increases slowly, partly by emigration from Europe, and partly by conversions, and has now just twice the number that I found in it. The two weekly prayer meetings have lost nothing of their interest nor usefulness. The Sabbath school is

still prospering. We have also organized a temperance society, which has done good, and we hope will exert an influence beyond our own immediate circle. Several very intemperate men have already been reformed.

"On the 20th of March I wrote to you, by ship, inclosing a draft for $50 in favor of the Missionary Society, the donation of our good friend, Samuel F. Lafone, Esq., of Montevideo, which I hope you received in due time. From the accompanying draft please take for the same Society the sum of $70, being the amount of subscriptions for one year, in our small mission class. This, if I remember right, is the first direct return you have ever received from this mission, for the large sum the Society has expended in sustaining it. I wish, for our own sake as well as yours, that the contribution was much larger; but this is only a very small part of what is annually received in our small congregation for the support of the Gospel.

"The whole amount last year, including about $600 for the repairs on the church, and for fitting it up, exclusive of this subscription for the Missionary Society, was between $1,700 and $1,800, which, considering our numbers and ability, is a very liberal sum. A kind friend in Massachusetts, a Baptist, lately sent our treasurer a donation of $25, to aid in supporting the Gospel *here*. This is not the first time he has done liberal things. Eighty paper dollars of the missionary money, equal to five dollars United States currency, were brought to our house one day, by an entire stranger, a rough-looking man from the interior, with the following note in pencil mark, on a scrap of paper: 'Pray ye, therefore, the Lord of the harvest that he will send forth more laborers into his harvest. Donation of eighty dollars, currency, for the Episcopal Methodist society, by an English ditcher.' Eighteen years ago he used to attend the ministrations of the Wesleyans; and when he called on me he had just received a beautifully-written and deeply-affecting letter, from a pious sister, the wife of a local preacher in the north of England. Although entirely cut off from all religious society, when in the country, he keeps the Sabbath strictly, reads his Bible a great deal, and, I believe, is a man of prayer. He is single, and a day-laborer. I made him up a package of tracts, missionary notices, and New Testaments for distribution, and some small religious books, which he is to read, and then lend or give away, as he has opportunity. Who knows but some of these scattered seeds may yet take root?"

The native population being entirely inaccessible to the missionary, he devoted his time exclusively to the American and English residents, under whose patronage he was laboring as a minister of the Gospel. His congregations were large and attentive, and the Sabbath school was in a flourishing condition. The prayer and class meetings, which were held at his own residence, were numerously attended, and every thing connected with the Church was interesting and prosperous.

The fidelity with which Mr. Norris discharged his duties, and his peculiar qualifications and fitness for so responsible a post, were testified to by the Hon. W. Brent, American Charge d'Affaires, and many others acquainted with the mission.

The accompanying report was received by the Board, of the state of the Buenos Ayrean mission:

"ANNUAL REPORT OF THE MISSION AT BUENOS AYRES.

"To the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church:

"My Dear Brother,—I am reminded by the receipt of yours, of September 17, that the time has arrived for me to make my annual report of the state of this mission.

"The political condition of the country, though unfavorable to the interests of our mission, has been less prejudicial than was anticipated at the commencement of the blockade. The attendance on our worship was never larger than it has been during most of the past year; and, what is still more encouraging, we have been favored with some tokens of the Divine presence. A few young persons, of each sex, have professed conversion, joined our communion, and are endeavoring to walk worthy of their vocation. At this time a few more are turning their feet to the testimonies of the Lord. The number in society, including a few who reside in Montevideo, and now meet in class there, under the direction of a leader of their own choice, is twenty-six. Besides these, there are ten members of various evangelical Churches in Europe and the United States, who worship and commune with us, and, in various ways, render much valuable service to the mission.

"Several members of the Wesleyan Church have removed to Montevideo, making ten in all; these now maintain weekly prayer

and class meetings. I hope to be able to visit them, and organize the class as a branch of this mission. Providence may be preparing the way for us to reoccupy that important mission station.

"The congregation is united in the desire to have the ministry of the Gospel continued among them, and, through the managers of the 'Society for the Promotion of Christian Worship,' pledge themselves to contribute to its support, as heretofore. It is but just to say that their contributions have been liberal and prompt.

"Under the care of an efficient and devoted superintendent, Mr. Van Blarcom, our Sabbath school has been prosperous and encouraging through the year. A Bible class of young men is taught by one of the elder members of the Church, and another of young women by the pastor. In these we are training some promising youth for teachers, as their services may be required. Several now employed as teachers were formerly members of the Bible class. The whole number now attending school is ninety-six scholars, under the charge of one superintendent and twelve teachers. The library contains four hundred and twenty volumes of choice books. We have an occasional distribution of reward books, and a semi-monthly distribution of children's and other tracts and children's papers. At the commencement of this school, scarcely three children were able to join in singing; but, through the laudable and persevering labors of the superintendent, who is also leader of our choir, a large portion of the school now unite in this delightful exercise, and sing a variety of tunes with propriety. For regular and punctual attendance, good behavior, and attention to instruction, the children deserve much credit.

"Besides the ordinary services of the Sabbath we have a prayer meeting, at the house of the missionary, on Sunday afternoons. This has been well attended, and the means of much good. A weekly prayer meeting has been maintained at the church, on Thursday evening, and a class meeting on Wednesday. The Lord's supper has been administered once each quarter.

"The missionary has attended two funerals, celebrated two marriages, and baptized ten children, during the past year; and, during the three years of his ministry here, he has attended twenty-four funerals, celebrated eight marriages, and baptized thirty-two children.

"In reviewing the history of this mission for the year now closing, while we find cause for much deep humiliation before

God, we see great reason for gratitude and praise. Some good has been done through grace, and to that be all the praise!

"Yours, truly, W. H. NORRIS.

"*Buenos Ayres, December* 31, 1846."

It being necessary for Mr. Norris to return to the United States, the Board accepted his resignation, and the Society for the Promotion of Christian Worship passed resolutions highly commendatory of his zeal and ability, and expressive of regret at his being compelled, by providential circumstances, to retire from the field of his labors.

They also asked from the Board the appointment of a successor, which request was granted, and the Board recommended such an appointment to the bishop, who supplied his place with the Rev. D. D. Lore.

This gentleman embarked for the mission on the 20th of September, 1847, and arrived there in December.

He was cordially received by the friends of the mission, and immediately on his arrival entered upon his work. As the annual report, which we subjoin, contains all the information desirable in regard to the mission, we forbear adding any thing farther:

"ANNUAL REPORT OF THE MISSION AT BUENOS AYRES.

"To the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church:

"DEAR BROTHER,—If I report only for the time that I have been at my station, it will be very brief. However, this deficiency will be more than made up by brother Norris, so recently arrived from this field of labor; and, indeed, who has occupied it much more of the present year than myself.

"We arrived here safely on the 16th of December, 1847, eighty-seven days from the time we left New York. We found the society anxiously awaiting our arrival, having been without pastoral care since my predecessor left, which was the 1st of August. During this time, however, a sermon had been read regularly every Sabbath morning, with the exception of a few weeks, while the church was being repaired. Our reception was one of Christian kindness. We were soon made to feel that we were not strangers in a strange land, but that we dwelt among our own people; yea, that our God

had cast our lot in a pleasant place, and had given unto us a goodly heritage.

"The church is now in a good condition, having been thoroughly repaired, at the cost of about one hundred and thirty silver dollars. This has been paid by the congregation. The attendance, I am informed, has increased; it is certainly larger than I expected to find, and a more attentive people I never ministered to. The prayer meetings, of which we have two a week, are well attended, and, what is exceedingly encouraging, are attended by many young men who are not religious; a larger number of such than ever I knew a congregation of the same size to afford at home. May we not hope for the best of results? The class meeting is not so well attended. I fear that this means of grace is not duly appreciated by the members of the mission.

"Our Sabbath school is in a flourishing condition. It is one of the most orderly schools I have ever been in. There is one superintendent, twelve teachers, and one hundred and seven children on the record. There are two libraries connected with the school, Nos. 1 and 2, containing 650 volumes. The donation from the Sunday School Union of the Methodist Episcopal Church was gratefully received by us. The Bible classes in this school form its most pleasing feature; there are two, one male and one female, consisting of adults principally. The female class is under the care of Mrs. Lore, and the male under that of brother Fay, the class-leader. These promise much.

"I found, upon my arrival, seventeen members' names on the Church record, and four probationers. Since then, two have been added by certificate, and one on probation; making in all twenty-four persons. I have attended one funeral, and baptized three children.

"Our prospects for doing good, though not the most flattering, are sufficient for encouragement. There are a great many serious hearers in our congregation, who are unconverted; and I cannot but believe that the Gospel is still the power of God unto salvation; and though feebly, yet if faithfully preached, in humble reliance upon its Divine author, it must accomplish the thing whereunto it is sent. Our field of labor is small, confined to the foreign population, and that part of it which speaks the English language; such as Americans, English, Scotch, and Irish. The Americans are our special care. There are, also, occupying the same field, the English National Church, and the Scotch

Presbyterian Church. The Germans, likewise, have a pastor—a faithful, evangelical man.

"I had hoped that something could be done for the benefit of the sailors; but the harbor is such as almost entirely to prevent any effort of the kind: the vessels lie from two to five miles from the shore; and, at present, there are but few trading here, in consequence of the blockade.

"But my opinion of the importance of this mission has not abated in the least. In view of its past and present usefulness, it deserves the fostering care of our Missionary Board. And, certainly, the efforts of the few here to sustain it merit encouragement from their brethren at home. I am certain there is no congregation of the same size, in our own country, that will surpass it in its contributions to sustain the Gospel; which shows, at least, that the means of grace are highly prized.

"'Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.'

"Yours, in Christian bonds, D. D. LORE.

"*Buenos Ayres, February* 12, 1848."

## CHAPTER VIII.

### MISSION TO TEXAS.

Texas formed one of the states of the republic of Mexico originally, and contained one hundred and ninety-three thousand square miles. Its soil being exceedingly fertile, and the climate mild and healthy, attracted numerous emigrants from the United States, who settled in large numbers on the Rio Colorado, Rio Brazos, and Rio Grande, but more particularly in the eastern part of the country.

Among the emigrants to Texas were many members of the Methodist Episcopal Church, who, from time to time, assembled at different places for purposes of religious worship and mutual edification. They sent urgent requests to the States for spiritual help, and the Missionary Society was prompt in its attention to their repeated calls.

In the summer of 1837 the Rev. Martin Ruter, D. D., President of Alleghany College, offered his services as a missionary to Texas, which had declared itself an independent republic, after the model of the United States.

The Doctor was accompanied by two young ministers to this interesting field, who, with him, entered at once with zeal upon their labors. They were received by the citizens with great cordiality and respect all over the country, and every facility was afforded them for the carrying out the objects of their mission.

The Doctor soon succeeded in forming circuits in different parts of the country. The erection of churches was commenced at San Augustine, Nacogdoches, Houston, and Washington. In this work, the citizens evinced a liberality worthy of praise; while, at the same time, they contributed one thousand dollars toward the support of the ministers.

This encouraging state of things awakened quite an

interest in the Church in behalf of the infant republic, and young men of zeal and enterprise, in the different conferences, volunteered their services as missionaries. The General conference of 1840 made provision for the organization of an annual conference in Texas; and in December following, its first session was held at Rutersville.

Bishop Waugh presided over its deliberations. There were nine ministers in full connection, and an equal number of candidates, making the whole number of itinerants eighteen. Three presiding elder's districts were constituted.

The number reported in society was one thousand, six hundred and twenty-three whites, and two hundred and thirty colored members. There were twenty-five local ministers.

Dr. Ruter having, soon after his arrival, adopted measures for the establishment of a college, the Church directed its attention to the laudable object of founding such an institution. Having already organized primary schools and Sunday schools in different parts of the country, it was evidently its duty to provide for the education of the youth of the country in the higher branches of literature.

The government made a liberal grant of several thousand acres of land, as an endowment, in a healthy and delightful part of the country; and the charter given by the Legislature was drafted upon the most liberal scale.

It was denominated "Rutersville College," in testimony of respect and affection for the venerable scholar and missionary, who resigned his honors in the halls of learning, and his place in the ranks of the ministry of his native country, to bear the blessings of religion and science to the destitute of a foreign land. May it ever prove a monument worthy of its gifted and pious projector!

The second session of the Texas conference was held under the presidency of Bishop Morris.

The conference embraced three districts, eighteen circuits

and stations, twenty-three traveling and thirty-six local preachers, and a membership of two thousand, seven hundred and ninety-five.

At the third session of the conference, which was held at Bastrop, on the banks of the Rio Colorado, in 1842, the number of regular ministers was augmented to thirty-six, the most of whom were transferred from conferences in the States. The number of local preachers was increased to forty, and the number of Church members to three thousand, seven hundred and thirty-eight.

The Rutersville College was represented to the conference as being in a flourishing condition, and resolutions were adopted, pledging to the Trustees and Faculty the undivided patronage of the Church. The Bible, missionary, and Sabbath school institutions were also taken under consideration, and resolutions adopted in favor of taking up collections for their support at all the appointments.

The country being new, and money scarce, the attachment of many individuals to these benevolent institutions, was evinced by liberal donations of land, horses, cattle, and the various productions of the country.

A spirit of self-sacrifice characterized the missionaries to Texas that would have done honor to the Church in any age. Following in the footsteps of the brave and talented Ruter, who nobly fell at his post, while engaged in the service of his Master, they endured every hardship, and labored, and suffered, and died on the field of Christian conflict.

As a foreign mission, it cost the Missionary Society less, by far, than any belonging to the foreign list, and its success is without a parallel in the history of missions.

From the commencement, it had to labor under adverse circumstances. The country had just emerged from a war of independence when the mission was commenced, and the citizens were kept in a state of continued suspense, by

the reiterated threats of invasion by the mother country, together with the frequent invasion of the settlements by predatory hordes of savages; but, notwithstanding all these unpropitious circumstances, the missionary work went on, and the faithful heralds of the cross went from place to place, sustained, in their weary and perilous journeys, by the presence of their Master, and the consolations of his grace.

The conference was divided, in 1844, into four presiding elder's districts; and as reports were communicated to the Corresponding Secretary of the condition and prospects of the work in each district, we shall insert them, together with some other interesting matters connected with the conference:

"GALVESTON DISTRICT.

"*Galveston Station.*—Brother John Clark, now of Poultney district, Troy conference, was assigned to this work. He, however, left in April last, to attend the General conference, and did not return. I found it wholly impracticable, under the circumstances, to procure another to fill his place. I rejoice, however, that, for the present year, it is to be occupied by a brother in every respect eminently qualified for the arduous duties of so important a post. Galveston is, indeed, the key of Texas. It is now in a very growing and flourishing condition, with a population of some three thousand five hundred, and constantly increasing in commercial importance. We have here a good chapel, and a small society of most excellent and steadfast members; and I still think the prospect before us warrants the putting forth of increased and more powerful efforts to sustain the prominent station.

"*Houston Station.*—Brother Josiah Whipple has labored with much success in this place, during the past year, and has succeeded in raising the white membership here from seventeen to forty. The blacks also have received due attention. We have in this city a neat and commodious brick church, nearly finished, with a vestry and other accommodations; and the house is generally well filled with intelligent hearers. The population of Houston is about three thousand. It possesses important commercial advantages, and is doubtless destined, at no distant day, to rival many of the seaport cities of our sister republic. Methodism

has already obtained a firm footing, and we trust, by the grace of God, to be able to sustain the high and holy ground to which we have attained.

"*Brazos Circuit.*—The Rev. D. N. V. Sullivan traveled this circuit the past year. He has rendered faithful and efficient service. We have had some refreshing seasons, and several have been added to our societies; the blacks, particularly, have been well attended to, and with signal success.

"*Montgomery Circuit.*—Rev. Isaac Tabor has labored on this cir cuit with much fidelity. It embraces a wealthy and growing community—a rich soil—and will admit of being densely populated. We consider it a field of much promise.

"*Huntsville Circuit.*—W. C. Lewis and James D. Johnson have labored upon this circuit with cheering success. About seventy have been added on probation. A comfortable parsonage has been erected, and great zeal for our Zion is manifested among the membership. The soil is fertile, and will admit of a very dense population. Methodism is very deeply planted in the hearts of the people. May the Lord continue to water it by his grace!

"*Nashville Circuit.*—This is a small circuit, and was traveled by brother R. Crawford, whose labors have proved abundantly successful. About fifty have been received on trial during the past year. This circuit is situated west of the river Brazos. It covers a beautifully-elevated country. A neat parsonage is being erected upon it, and it is indeed an interesting field of labor.

"*Franklin Circuit.*—W. K. Wilson and James M. Wesson have traveled the past year. It embraces a large extent of territory, situated east of the Brazos. About thirty have joined the Church, on probation, during the past year. This circuit includes an interesting section of our country; and Methodism is being firmly established within its bounds.

"The most of our quarterly meetings have been well attended, and much interest manifested by the congregation; and we have much cause of joy for the success of the 'word preached' among those who have heard it.

"SAN AUGUSTINE DISTRICT.

"From this district we have received no intelligence, and are, therefore, unprepared to say any thing by way of detail respecting it.

"LAKE SODA DISTRICT.

"We have received a very interesting letter from the presiding elder of this district, on the general state of the work in Texas.

But as it contained no details, we are unable to furnish a detailed report. We regret to add, that by an oversight on the part of our brethren, in their communications, we are left entirely without Sabbath school statistics. This is to be deeply regretted. It is a sad defect in our report, which it is utterly out of our power to remedy.

"THE CONFERENCE SESSION.

"The fifth session of the Texas annual conference was held at San Augustine, commencing January 8, 1845. Bishop Janes presided on the occasion; and, from several communications received, we are authorized to say, with general satisfaction. The plainness and simplicity of his manners—his humility and ardent piety, united with Christian urbanity and untiring industry, have won for him in that conference golden opinions. The conference had a laborious but harmonious session. The membership in this conference is reported to consist of five thousand and eighty-five whites, one thousand and five colored, and sixty-five local preachers—making a total of six thousand, one hundred and fifty-four. Increase the past year, eleven hundred and twenty-nine. Three preachers have, by the force of circumstances, been induced to locate, and two are superannuated. But the brethren were greatly cheered in having these vacancies more than filled by the accession of nine transfers, and several admissions on trial. A number more could have been appointed to appropriate fields of labor, as there are several posts which invite to their occupancy self-sacrificing and devoted missionaries. 'What hath God wrought!' Truly, a brighter day is dawning upon Texas. 'The darkness is past, and the true light now shineth.' According to the provisions of the last General conference, the Texas conference has been divided, and a new conference organized. The two divisions are to be known hereafter as the Eastern and Western Texas conferences; they are each divided into three districts.

"THE CONFERENCE MISSIONARY ANNIVERSARY.

"The following account of this anniversary is from the pen of the Rev. C. Richardson, the Secretary of the Society: The fourth anniversary of our Missionary Society was held in this city, January 13, 1845. The occasion was one of deep interest, especially as the whole field embraced by the conference may be considered *missionary ground*. The congregation, for the place, was large and deeply interested in the objects of the meeting. After the reading of the report, instructive and stirring addresses were delivered by Bishop Janes, and the Rev. Adam Poe, of the North Ohio

conference. The collection on the occasion amounted to the respectable sum of $174.92. The people of Texas, as was manifested on this occasion, are disposed to aid in the great work of diffusing the knowledge of Christ throughout the world, as well as in their own country. The friends of missions have no reason to regret the expenditure of money in Texas—the results are truly cheering.

"LITERARY INSTITUTIONS.

"The cause of education is evidently advancing in the republic, and promises to exert a conservative influence upon the morals of the community. The conference has had under its patronage, the last year, two literary institutions; namely, the Rutersville College in western, and the Wesleyan College, at San Augustine, in eastern Texas. Rutersville College, which will hereafter be under the patronage of the Western Texas conference, is exerting a more extensive and salutary influence than it has done in the years last past; and the Wesleyan College is now in operation, and in a prosperous condition. The *latter* institution will in future be under the special patronage of the Eastern Texas conference. Both these institutions present increasing prospects of more extended usefulness to the youth of the republic, and the Church of God. It is the fixed and settled purpose of each conference to do all that can be done to place these nurseries for training the intellect and the heart on foundations which will be firm and unshaken.

"In concluding the report respecting Texas, as a missionary field, your Board would remark, that a more faithful, devoted, persevering, and efficient band of missionaries can scarcely be found, than those who, from the beginning, have toiled in this department of our work. Their spirit of faith, patience, and endurance, has given them a striking resemblance to the missionaries of primitive times. And this resemblance is to be found, not only in their labors, privations, and sufferings, but also in their successes and triumphs.

"Only seven years ago, and Texas numbered three missionaries, and a few hundred members, widely and thinly scattered over its vast territory. *Now* it has two annual conferences, rising fifty itinerant and sixty-five local preachers, and more than six thousand Church members. And still the field is extending: more laborers are needed, new and effectual doors are opening, and the prospects are constantly becoming more bright and cheering.

"One or two German missionaries are very much needed in Texas; as, also, a good supply of German and Spanish Bibles and tracts, for gratuitous distribution among the Germans and

Mexicans. Where are the German missionaries for this field; and who will be the donors to supply the publications so earnestly solicited? We shall wait, and confidently look for responses to these interrogatories."

It will be seen by these reports, that in the short space of seven years, through the labors of efficient missionaries, the wilderness has been made to blossom as the rose.

When Dr. Ruter and his youthful associates entered the republic, there were no ministers, or Churches, or schools; and in the short space of seven years there were two annual conferences, fifty itinerant and sixty-five local preachers, upward of six thousand members, Sabbath schools all over the land, and a flourishing literary institution, inviting to its halls and sacred shades the youth of the land.

May God continue his smiles upon the Church in our now sister state! and though we may not be connected with her ecclesiastically, and are thus forbidden the pleasing task of tracing her history as identified with the operations of the Church, yet we shall ever feel interested in the onward march of religion and science, as they shall unitedly pour their genial influences upon her silvery streams and sunny vales.

## CHAPTER IX.

### MISSION AMONG THE GERMANS.

Of all the races of men that exist on the face of the earth, foreign to the Anglo-Saxon, perhaps there are none whose predilections for the United States are greater than that of the German.

The Germans are strongly imbued with a love of liberty; and there is no feature of their character more deeply marked, than their indomitable hostility to slavery of conscience, or spiritual despotism in any of its forms. To Germany we are indebted for the giant heart and iron hand that severed the chains which bound the world, intellectually and morally, in a cruel despotism for centuries.

That power waked a slumbering world, enveloped in the shades of superstition and ignorance; and long as the memory of the Reformation shall last, and all the great and glorious blessings which immediately followed shall survive, so long will Germany be remembered with gratitude by all who love the priceless blessings of religious and civil freedom. The Reformation was born and cradled in Germany. Here the serpent was strangled that came to destroy the infant of religious liberty. Fed upon the "sincere milk of the word," it grew in stature and wisdom from day to day, until it gained the strength and vigor of manhood, firm of heart and daring of hand.

This same dauntless spirit was the type which characterized our Puritan forefathers, and, in a greater or less degree, forms the characteristic of all who seek an asylum in this "land of the free and home of the brave."

From the earliest settlement of the country to the present time, one continual tide of immigration has poured into the states and territories from Germany. In some sections of our country the population, from the beginning, has been

almost entirely German; and though this may be true in reference to some other foreigners, particularly the French, yet not by any means to the same extent as it is of the Germans.

They form by far the most valuable portion of our immigrant population, being, as a class, the more intelligent, industrious, temperate, and virtuous.

The Germans are a religious people; and the infidelity that exists in that country is not like the rampant infidelity which utterly rejects Christianity, but rather the infidelity which is found in those corrupt forms of Christianity, consisting of a blind adherence to the blasphemous dogmas of Romanism on the one hand, and a bold avowal of Rationalism on the other—rejecting the Bible and the exercise of reason in regard to its teachings, or exalting human reason above the word of God; both of which are equally infidel, and fatal to Christianity. True religion lies between these extremes. Taking the Bible as a standard of faith and practice, and human reason as a judge of what it inculcates—relying upon the enlightening and sanctifying influences of the Holy Spirit—the Christian walks in the light of an experience consistent in itself and with the word of God.

But we did not intend, when entering upon this chapter, to discuss any theological questions, and ask pardon of our readers for this incidental allusion. Our theme is simply a narrative of the origin and progress of German missions in the Methodist Episcopal Church.

The German population were never lost sight of in the ministrations of the Church; and as several of our early ministers were of that extraction, the Gospel was frequently preached to them in their vernacular; but it was not until 1835 that a mission was established for their special benefit. Fifteen years ago, in one of the colleges of our country, there was a professor of oriental literature, who had spent

a large portion of his life in one of the universities in his fatherland—a student, in every sense of the word—a professor of a religion which gives to reason a power adequate to the solution of all Divine mysteries, but, like Wesley at Oxford, a worshiper in the outer court of the temple of Christianity, destitute of saving faith, and, consequently, of the enjoyments of experimental religion. Like the founder of Methodism, he was an earnest inquirer after truth; and no denominational prejudices prevented him from extending his researches beyond the narrow pale of his own Church. He was alive to its importance and prepared to adopt its teachings, whenever and wherever found. Oppressed with doubts and gloomy fears, and unsatisfied with the soulless theology that gave no assurance of acceptance with God, he was led, by the doctrines and Christian experience of those whom the world despise, to behold something far transcending all that he had previously known or learned in the divinity schools of his native land. Having become acquainted with those who taught the doctrine of salvation by faith alone, and a conscious sense of pardon and peace through our Lord and Savior Jesus Christ, like Wesley in Moravia and Fletcher at Bristol, he ardently sought, with all his heart, the same like precious boon. There was something in Methodism that attracted his attention. The earnestness of her ministry, the experience of her members, the simplicity of her forms, and the truthfulness of her doctrines, were such as to commend this Church to his attention while laboring under a sense of condemnation.

He was soon enabled to embrace the truth as it is in Jesus, and partake of the same spirit that dwells in the hearts of all who truly know and love the Lord.

While the Spirit was training this young man for the great work which, in the providence of God, he was designed to perform, the condition and wants of the German

population, in one of the great cities of the west, was arresting the attention of one of the purest and greatest minds in the Church, who, as editor of a religious journal, contemplating the indications of Providence in the signs of the times, asks, "Where can the man be found possessing the peculiar qualifications for the work?"

The great Head of the Church had already called the very man. Professor Nast, as we have remarked, was soundly and thoroughly converted to God; and the same Spirit that liberated, placed him under the necessity of preaching that Gospel to others, which had become the power of God to his own salvation.

In 1835 his name was entered upon the list of itinerant Methodist preachers, and he was appointed a missionary to the Germans of Cincinnati.

Thus commenced a mission, which, under the blessing of God, has been, considering all things, the most brilliant and successful of all missions, since the days of the apostles, and in the prosecution of which, during the brief space of fourteen years, in the conversion of souls, and accessions to the Church, more has been accomplished than has resulted from the labors of all the Churches, during a period of fifty years, for the conversion of China and India.

In the whole history of modern missions, nothing can be found bearing the least comparison. The adaptation of vital Christianity to the German mind, incrusted with error, and, in many instances, intrenched with infidelity, when presented by a ministry baptized with the Holy Ghost, was manifested in the most wonderful manner. It was the re-awakening of an ancient Methodism, that moved the dull, cold forms in its early days, and started thousands into spiritual life.

The missionary met with opposition from his countrymen; his religion was too strongly tinctured with spiritualism to

suit the Rationalist, and too pure and practical to gain favor with the Romanist. Still, he labored with a zeal and perseverance characteristic of the German, and at the close of the first year reported twelve members. The work was small in its commencement; but, like the handful of corn on the top of the mountain, it was destined, with the blessing of God, to grow and flourish, until its fruit should shake like Lebanon.

In the year 1836 he was appointed, by the bishop of the Ohio conference, to take charge of a German mission, in the bounds of the Columbus district, embracing a circuit three hundred miles in extent, and having twenty-two appointments. Though this was an exceedingly laborious field, it gave the missionary an opportunity to gain a practical acquaintance with a system, better adapted to reach the destitute portions of the country than any that has ever been devised.

In the annual report for the year 1837 we find the first notice of the German missions. After enumerating several domestic missions, in the bounds of the several conferences, it says: "There is also a German mission on the Columbus district, in the Ohio conference, for the special benefit of the German population who have emigrated to that country. The Rev. William Nast, a well-educated and deeply-pious man, who speaks the German language with fluency, is employed on the mission."

At the close of the year, so important was it to keep up a mission in Cincinnati, and there being no one qualified to take charge of it, the Rev. Mr. Nast was returned, and entered with renewed faith and zeal upon his work.

About this time, a proposition appeared in the Western Christian Advocate, from the Rev. Thomas Dunn, of the North Ohio conference, in regard to the publication of a religious periodical in the German language. The proposition met with general favor, and several article.

appeared in the Advocate warmly urging the propriety of the measure.

The missionary furnished some ably-written articles, presenting, in a clear and impressive manner, the condition and wants of the German population in this country. These articles awakened a general attention to the subject, and secured, from all parts of our widely-extended connection, an interest in behalf of German missions, which has gone on increasing to the present day.

The labors of this indefatigable servant of Christ were signally blest during the year; and while the Church increased in numbers and holiness, under his faithful ministrations, a Sabbath school was organized, and the children of German parents were brought under the influence of religious instruction.

The missionary had translated three numbers of the Wesleyan Catechism and several tracts into the German language, for the use of the children, and also the Articles of Religion and General Rules of the Church for the use of adult members.

At the succeeding annual conference he was appointed editor of "*Der Christliche Apologete;*" and, on the 4th of January, 1839, the first number was issued from the press, under favorable auspices.

It commenced with a very small subscription list, but has been increasing every year until the present time, circulating throughout the length and breadth of the country, and in various parts of England and Germany.

As an individual enterprise, it never would have succeeded; but the Church, after mature deliberation and prayer, had embarked in it, and most nobly did she come up to sustain the work her hands had begun.

A committee, consisting of Rev. Messrs. Raper and Hamline, was appointed to prepare an address to the ministers and members of the Church in its behalf.

"ADDRESS.

"No human mind, as we apprehend, can invent weightier or purer motives to benevolent action, than those which have pressed a number of Christian philanthropists into the service of this 'Christian Apologist.' We despair of presenting the enterprise in a light as clear and impressive as truth demands. Could we do it, we are sure that every Christian who might pause and survey it, would intensely desire to do something for the Apologist at this juncture.

"The *importance* of this paper to the Germans, has not, we believe, been disputed. This paper may be considered our German '*missionary bishop*'—borrowing a phrase from our Protestant Episcopal neighbors. It is to travel over the whole land, to teach and warn, and, by the blessing of God, to convert and build up. It is to visit several thousand families weekly, and discourse to men, women, and children—to good and bad, pious and profane—on the subjects of sin, death, and the judgment; and, above all, to tell about Jesus, the new birth, sanctification, and the felicity and glory of the saved. You have often heard, by the Western Christian Advocate, what a reading people these Germans are, and how much this voiceless, yet persuasive missionary will be likely to accomplish, if we can but furnish it for its journeys, and keep it in the itinerant field, ceaselessly pressing along our highways and river courses; never tiring, never sleeping, never checked by cold, sleet, or snow; and, with a sort of ubiquity, pouring forth its pathetic strains in a thousand cabins, at one and the same moment.

"If you will yield to the Apologist these important functions—and surely you will—you cannot view its publication of secondary importance; or should you, permit us to urge on your attention the following facts:

"There are *hundreds of thousands* of Germans now among us. In this great valley they are become a large proportion of the inhabitants. You may say of them, as the Roman said of the early Christians, 'Every place is full of them.' We deem it safe to assume, that there are more Germans in the Mississippi valley than there are Indians beyond the Rocky Mountains; indeed, we may say, there are more *Catholic*, *neologistic*, and *skeptical* Germans in this great west, than there are heathens in the whole Pacific territory of the United States. Between the abused privileges and religious states of these and those, we leave you to seek resemblances and differences, as the Bible warrants. The office of

judging requires no skillful casuistry, or infallible prudence; inasmuch as the Bible teaches us that, 'to whom much is given, of him much will be required.' Now, bethink you with what zeal the Church is commissioning messengers to pass over the deserts, and scale the mountains of the remote west, to reach some eighty thousand Indians who know not God. In that good work, gold and silver are offered almost without measure, and the whole land urges forward the enterprise.

"And by what rule do we leave our country, and sail all the way by Cape Horn and the Pacific islands, or traverse the almost interminable deserts, for six long months, to preach Jesus in the valley of the Multnomah, and, meanwhile, refuse to open our hearts and our purses, to relieve the sufferers of our own household? In the former work, shall we value no labor, nor peril, nor expense, while, in the latter, fear and avarice dry up the fountains, or check the current of our charities? Shall we urge the ministers of Jesus abroad, in the face of toils and hazards of all sorts, and equip them with thirty thousand a year—which we heartily approve—and then refuse one-tenth of that sum to bring moral relief to thousands of strangers who lie in our bosoms, so close to us, that we may feel the very beatings of their hearts? It is a fact, brethren, that *a tithe* of the funds contributed for the salvation of eighty thousand Indians abroad, will sustain this *messenger* of Gospel tidings among *eighty thousand* persons who stand at our thresholds, and daily commune with us and with our children.

"We rejoice to see scores of missionaries sent to Oregon, and to Liberia, and to South America. We would rejoice to see scores started, *this year*, to China, to Palestine, and to ten other places which we might name, and 'thirty thousand dollars' demanded for each of them, till a million were called for in the name of the bleeding Lamb. And then, we should not fear but that the holy sympathies awakened by this call would be all-sufficient to add, if need were, ten thousand dollars more, to purify our own dwellings, and to preserve, from deterioration and death, the energies of our own Church and country. For how could those charities, which would flow *abroad* so freely and liberally, become stinted and scanty when needed at *home?*

"Some have dreaded, to be sure, lest this home effort should so absorb the sympathies and resources of the Church, as to leave little for missions abroad. But how greatly they erred! While two thousand dollars were being contributed, last year, for the 'Christian Apologist,' fears were excited in many minds, lest the

general contributions of the Ohio conference should fall short of former precedents. Was this the result? The Lord, who loveth a cheerful giver, was with his people, and, for the heathens abroad, so moved their hearts—which had been overflowing with sympathy for the Germans, till charity had become vehement, and needed vent—that they laid *eleven thousand dollars* upon the altar, an offering of a sweet-smelling savor.

"The circumstances of each case are such, that if we labor and contribute for foreigners, much more should we feel bound to do it for denizens, and for such as will soon be fellow-citizens. Self-preservation, which is the 'first law of *nature*,' as well as charity, which is the *first law of grace*, binds us to the latter. If crude and contaminating elements *are* perpetually intermixing with the proper constituents of the Church and the state, and borrow no refinement nor purity from the intimate contact, they will gradually *impart* their nature to the bodies civil and ecclesiastical. And it is perilous, on our part, to suffer such a process. What will follow in due time? The very fountains which refreshed the distant regions of Africa, and South America, and Oregon, will themselves, at length, become corrupt; and, if they flow at all, will send forth to the nations, not healing, but poisonous waters.

"And mark this interesting fact: immigration from Europe, and especially from Germany, ceases not, but increases constantly. Floods of life, and mind, and moral energy, are setting in upon us. A paragraph from a religious paper just fell under our observation, which, like many similar notices, admonishes us. It reads as follows:

"'*German Emigrants.*—A letter from Bremen, dated September 26, to a house in St. Louis, says: "Fifteen vessels are up at this port for New Orleans, with about 2,000 emigrants, nearly all of whom you may expect at St. Louis; the majority of them are respectable and wealthy."'

"This fleet of vessels, then, bears to our shores more persons than constitute some of the tribes to which we furnish missions at the expense of thousands. Thus, while our Indian population is diminishing, and perishing by tribes, our immigrants are multiplying rapidly. With *those*, the tide ebbs; with *these*, it flows. Those are in the autumn of their national existence, seared, and fast fading away; these, blooming and aspiring, like vernal plants, come among us to renew their youth, and put forth new-born energies in a land which effectually solicits the avarice, ambition, and

all the earthly tempers of their hearts, by unfolding to them the prospect of acquisition and indulgence.

"Now, while we occupy the field which is every year diminishing, shall we neglect that which is so rapidly enlarging? Shall we employ our energies to sow the seed of life on soils which time is wasting, and threatens to devour, yet refuse to cultivate a region which, by the current of years, gains constant accretions? Look forward half a century. Then the descendants of the red man will be like the leaves of the forest, when winter has finished the desolations of autumn, and the savage eye beholds no foliage, and the savage foot presses upon the snows. The works of the Church will indeed remain; for if not on earth, yet in heaven some of these sons of the wilderness will be jewels in the diadem of Jesus. But we can scarcely expect, judging from the past and the present, that the Indians, in successive generations, are to form a part of the *militant* Church. Not so with the Germans. Their conversion may be desired, not only for themselves, but for Zion's sake, in all climes and ages. There is strength in German character which must inevitably give it influence. Their mental aptitudes—their habits of secular diligence and carefulness—should enlist concern, as well as partial admiration. In their moral and religious states, even where the influence of early culture has been sinister, there is power, if nothing more; there is virtue in the *proper*, if not in a moral sense. Doubtless they will, hereafter, bear much sway in constituting the authorities which control this land—in molding the nation's mind—in fashioning its morals, and in making up the sum total of its weal or its woe. Let them become a leaven of malice, and, unless saved by Omnipotence, the Church and nation are undone. Let them become a leaven of holiness, then *liberty*, and *science*, and heaven-born *religion*, may concert their holy and everlasting jubilee. Germany is sparing us more elements of moral good or evil, than any other nation, of any continent, can furnish us, whether it be for peace or war. What shall we render for this *kindness?* Let us receive her gifts; but let us make them, by reflex agency, subserve her own moral and spiritual regeneration. This we hope to do. This, with God's aid, we are now preparing to accomplish.

"It may be queried, if for the Germans there can be any hope. It may be judged, that, like Chorazin and the cities of Genesareth, a 'woe' has irrevocably gone out against them. We have other demonstrations. They are not reprobates, either from inveterate moral obduracy, or from judicial blindness and necessity. In

their habits of thought and sentiment, they are proven not to be invincible to the power of Gospel truth. Indeed, their condition is, in some respects, peculiarly encouraging. Those of the present generation may almost be considered as not *personally* derelict from piety and orthodoxy. They rather *inherit* the liberalism with which they are contaminated. We may assume in their favor more than this. Neither they, nor their ancestors, either Catholic or Protestant, have ever enjoyed the opportunity to test the power of religion as inculcated by Wesley, and by his sons in the Gospel. This should not be forgotten. All that which has been done for England and the United States, and which has resulted in such magnificent moral revolutions as to provoke the reluctant admiration of a Southey, and of thousands like him, is yet to be wrought for neglected Germany.

"There is this exception. For a few months past, a solitary German missionary, anointed for the office as unexpectedly as David was elected to the throne, has preached Jesus to the Germans. Since the last sitting of the Ohio conference, another has joined him. What are the fruits? To go no farther, we have a class, of some thirty excellent members, in Cincinnati; another, of thirty-five members, in Pittsburg; another, of eighteen or more, in Wheeling; with prospects, bright as unclouded sunrise, still opening upon us. No mission of our Church can, in equal circumstances, display so rich a harvest. Compare it with any of our foreign missions, and you will perceive and acknowledge this to be the fact. One short visit of brother N. to Pittsburg, has resulted in an addition to the Church of twenty-five souls. An exhorter, who started from this city a few days since, reached Wheeling in his travels; and beginning to speak the word of life, with no sanguine expectations, the power of God came down; and blessed, indeed, were the consequences.

"But another thing is needed to extend the sphere, and multiply the fruits of these prolific Gospel labors. It is the support and circulation of our German periodical.

"The 'Apologist' is abroad. The 'New Year' gave it birth, and, ere this, it has probably been cast a foundling at your thresholds. We beseech you, brethren, receive it—nurse it to maturity—that it may be employed, through a long and useful life, as an instrument of mercy, to open the eyes of the blind, and proclaim liberty to a multitude of captives. Brethren, can we appeal in vain for your aid, to consummate an enterprise so noble, so hopeful, so every way desirable? You ask, 'What is to be

done?' Much—very much. You must in part contribute the very element to sustain the being which you gave it. By your beneficence it began to breathe, and move, and *speak*. By your paternal watchfulness it must be cherished in its infancy, till it can, without your fostering, look to its own concerns. You have done a noble part, and so much the greater pity that all your toil should go for naught—that your works should begin to go to ruin while not yet finished. We deprecate the shame. You have laid out thousands to construct a strong *foundation*, which now stands to be gazed on by the world. Desert not the enterprise. Add a few hundreds more. Half a thousand will complete the sum originally contemplated, without which our plans are all deranged, and our charities all periled. Thus do we find fresh motives, arising from circumstances, to rouse our energies in this good work.

"We appeal to you, then, for five or six hundred dollars, to make up the three thousand. Furthermore, we want every possible effort to be made, by every minister and every member, to obtain subscribers *for* the Apologist. The crisis has come at last. We must now, briefly, *sacrifice* all, or *save all* by a little added labor and benevolence. Shall we not, then, bestir ourselves? To think of a retreat from ground so nobly won, so advantageous to the occupants, so fortified and strengthened by past diligence, gives us the heart-ache. We would rather build the rising walls with the sword—of the Spirit—in one hand, and the trowel in the other. Rather than fail, we are resolved to make some sacrifices. Help us, we entreat you, in this labor of love and mercy. Do not fear that regard for *this* will divert the sympathies of Zion from other enterprises. It is meet that our charities should be varied—that they should flow in many channels, and be dispersed abroad. Like the student of nature, who would frequent her whole immensity—who searches ocean, earth, and heaven, converting the whole creation into a volume of rich instruction, not content until he has scanned each page and line—so, the Christian philanthropist, with busy, prying charity, should fix his eye, and fasten his warm affections, on every interest of humanity, of every age and clime—of time and of eternity. The benevolence of a Christian cannot, like that of Jesus, glow and spread as do the splendors of the sun; still it may be far-reaching and diversified. Christian charity emanates from God; and to the streams, as to the Fountain, belongs appropriate perfection. To *this* pertains *infinity*, whose incident is, unceasing, boundless affluence; to *that*, the

grace of limited, but *various* beneficence. *This* is a sun of blazing fires, lighting up immensity, and binding worlds and systems in secure and blissful concord; *that*, is His mellowed beams, reflecting rainbow charms, whose grace depends on no single hue, but on a rich variety of shades, and on the perfect harmony with which the colors blend

L. L. HAMLINE,
WM. H. RAPER.

"*Cincinnati, Jan.* 4, 1839."

The mission at Cincinnati continued to prosper. The Rev. Mr. Nast having been placed in the editorial charge of the Apologist, he was succeeded in the mission by the Rev. Peter Schmucker, formerly a talented and useful minister of the Lutheran Church. His labors were abundantly blessed; and at the close of the first year he reported to conference eighty communicants, which increased the next year to one hundred. During the year 1839 an interesting incident occurred, which, from its nature and important subsequent bearings upon the work of German missions, we think worthy of record.

One evening, a young physician, at the request of several of his companions, and with a view of furnishing an article for a notorious German paper in the city, which frequently assailed the German Methodists with its low, abusive, Papal slang, entered the old church on Vine-street and took his seat near the pulpit.

He was in a Methodist meeting for the first time in his life; and the novelty of the exercises arrested his attention. The preacher noticed him, as he took his seat and was making preparations for taking notes of what passed in the meeting. The preacher asked for Divine assistance, while he took for his text, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." The aid he sought was graciously bestowed. As he progressed with his subject, his heart glowed with the theme; and with an eloquence that the heart alone can dictate while under the influence of the

Spirit, he described the power of the Gospel in saving the soul. The hand of the reporter trembled—his cheek grew pale—his lip quivered; and when the preacher announced, "There may be some young man present, who, like Saul, may be arrested in his persecuting way, converted to God, and sent out a burning herald of the very cross he despised," his head fell, conviction deep and powerful seized his conscience, and from that moment the Spirit commenced its regenerating process in his heart.

Scarcely had he left the threshold of the church, until he commenced exhorting his companions, and urging them to forsake their wicked practices, and turn to the Lord. He was abandoned by his friends, and turned away in scorn from their society. The Church took him to her arms. He was employed by the editor of the Apologist to translate Fletcher's Appeal, during which time he was happily converted to God. Soon after he became a preacher—was sent by Bishop Morris to St. Louis, where, under the blessing of God, he was instrumental in raising up a flourishing Church, and became the apostle to the Germans of Missouri. He is now the regularly-appointed missionary of the Parent Board to Germany, and will soon return to his native land, to preach that Gospel which had been "the power of God to his salvation." That "preacher" was Rev. Mr. Nast, and that young physician was Rev. Mr. Jacoby.

In the meantime, the editor, in whose heart the fire of missions burned with a steady flame, was appealed to on behalf of his countrymen in Pittsburg; and believing that the Lord had a work for him to do there, he immediately went. No sooner did he arrive than he went from house to house, praying, exhorting, and preaching from week to week. The Lord accompanied his word to the hearts of his hearers; and before he left, many were converted to God, and a society was formed consisting of thirty members.

An interesting account of this visit, written by Dr. Nast,

will be found in the Pittsburg Christian Advocate of that year, and copied into Rev. Adam Miller's "Origin and Progress of the German Missions," as follows:

"*Pittsburg, Oct.* 23, 1838.

"BROTHER HUNTER,—I cannot leave this city without addressing, through your paper, a few lines to my beloved English brethren. I had been invited by your worthy preachers to pay a missionary visit to my German countrymen in this city. I followed the Macedonian cry, and would most devoutly acknowledge the goodness of almighty God, whose providence brought me here, and whose gracious help was afforded, to effect what my brethren in the ministry entreated the Lord so effectually for, even to feed the little flock of German sheep who sought shelter in your fold during the last summer. I found them about ten in number, mostly males—husbands without their wives. Their number has increased to thirty-five, so that we could form two classes. Several of the wives have been baptized into one spirit with their husbands; about fifteen, in all, have experienced religion during my stay. I could not preach to large congregations, as we had no means of making the appointment generally known among the German public. But as many as came to hear the word of life, were made to feel that God was present. Several told me they would join as soon as the society would get a regular preacher. The people are truly craving the sincere milk of the Gospel; nowhere have I found it so easy to preach. I labored a whole year at Cincinnati for twenty-four members. I trust the work will go on, and prove like the leaven which a woman took and mixed with three measures of meal. Several of the members immediately entered upon the right spirit of the work—they went home, not only to pray for themselves, but to pray with and for their friends and neighbors. To give you some instances—I stayed all night with a family, where the husband was a member, but had not a clear witness of his acceptance with God. The Lord met us at the family altar in the morning. The brother went then to his work, but returned in a short time, sighing and heavy-laden—he said he could not work—he wanted to pray more. We called in his wife. The Lord visited us in power; and whilst he was blessed, his wife began to cry for mercy, and has, also, since that time, experienced religion. I visited another family, of which only the father was a member of the German class. He was seeking religion. I prayed with the family; the mother became first affected; then her son, then her son-in-law, then his wife, and even a Roman

Catholic girl, who lived in the family, fell under conviction. The whole family joined the Church, and some experienced religion. The son-in-law told us, in love-feast, that he never before had offered up one prayer, or felt uneasy concerning his future state; he promises to become as stout a champion in the good cause, as he was reckless before. I cannot describe the affecting scenes which I witnessed. But let me relate one more. A brother who was very zealous, although opposed by his wife, had a meeting appointed in his house. I preached on the third and fourth verses of the fifth chapter of Matthew, and opened the door of the Church. His wife was the first that literally rushed forward, seized my hand, confessed herself a great sinner, and told the congregation, with a flood of tears, how wickedly she had opposed her husband, and how patiently he took it; he would not cease to pray for her. She experienced religion the following morning, and will, no doubt, be a helpmate to her precious husband. They are an excellent couple, living by faith in the Son of God, who has given himself for them. In love-feast, she sat in the middle of the congregation; and when she rose to give her testimony, she could not content herself to stay where she was, but came out, walked up the aisle to the pulpit, and then turning and facing the congregation, she told, in language that would have melted the hardest heart, what the Lord Jesus had done for her poor soul.

"My dear brethren, the Germans, whilst unconverted, turn an entirely deaf ear to religion; but when they hear the voice of the Son of God, and find him to be the good Shepherd, they become, generally, dead to the world, and make religion their all-absorbing theme. Thanks be to the good Lord, the friend of sinners, that he has put it in the hearts of the Pittsburg Methodists to feel for their German brethren, and to provide a missionary for them. Divine Providence, which is ever waiting to prosper every good desire and resolution, has met you in this matter, and provided a man, to whose instrumentality some of them ascribe their awakening. Go on, my dear brethren—be not weary in cultivating every inch of Immanuel's ground, and be sure that the German population will yield a crop that will make you rejoice through all eternity.

"I would also tender my sincere thanks to the brethren for their kindness, and the interest they manifested in behalf of our great and good enterprise—I mean the Apologist. Had I time, I would say much upon this subject. Please take a copy of this paper, if you wish to communicate the blessings of Methodism to our Ger

man fellow-citizens, and brethren in the Lord! They will, in all probability, pay you the money at the end of the year, and perhaps thank you in heaven for it.

"Five years ago, I left Pittsburg with nothing but blackness and darkness before me—I went away weeping, and said, on the point of despair, 'Though he slay me, yet will I trust in him.' Blessed be God, the Son of righteousness rose upon my hopeless soul with healing in his wings. I returned to preach that Jesus will not pass by any, else he would have passed by me. Truly, those that go weeping, bearing precious seed, shall surely return with joy, bringing their sheaves with them. The Lord keep us faithful to the end!

"Yours, in the Gospel, WM. NAST."

Under the labors of Rev. J. M. Hartman, this society increased in one year to one hundred.

The Rev. Mr. Swahlen, one of the converts of the Cincinnati mission, visited Wheeling, and was successful in forming a society of twenty-six members.

From this time German missions began to increase, and extend all over the country; but, as it would occupy too much space to enter into a detailed account of these missions, and as the work we have referred to, by Rev. Mr. Miller, contains full and interesting details, we shall confine our remarks to statistics indicating the progress and success of these missions as they are found in the reports and authentic documents of the Society.

In 1841 there were missions established in the Ohio, Pittsburg, Indiana, and Kentucky conferences, embracing eleven appointments, with eight hundred and twenty-four Church members, and employing fourteen German missionaries.

The report of this year contained a plea in behalf of the thirty thousand Germans of the city of New York, and urged the propriety of taking immediate measures for the establishment of a mission. This subject was brought before the New York conference soon after; and, as the result of their deliberations, a mission was established in

the city. Rev. Messrs. Doering and Callender were appointed to take charge of this mission—the latter, however, only remaining but a short time, having been called by the Church to another post. The report of 1842 states, that there were seventy-two members, sixty-four of whom had been received into the Church during the year. A board of trustees was elected, and the necessary steps taken to build a church.

German missions extended into the North Ohio, Missouri, and New York conferences this year. The number of missionaries reported was nineteen, the number of appointments was sixteen, and the number of Church members was nine hundred and seventy-six.

In 1843 the report represents the different missions among the Germans as increasing in prosperity. Two of the Churches were taken off the list of missions, and added to the general work. Rev. Adam Miller reported a large and commodious church, in a pleasant part of the city of Cincinnati, as nearly completed.

The number of missions was nineteen. The number of members was reported at fifteen hundred, and the missionaries at twenty.

As we trace the progress of these missions, the interest increases, and we are astounded at the wonderful results accomplished, in a few years, through their instrumentality.

So extensive had become the German field, extending from Pittsburg to New Orleans, embracing the entire length of the Mississippi valley, in the midst of a dense and rapidly-increasing population, that in 1845 it was necessary to form three distinct districts, including a membership of four thousand, and the number of missionaries forty.

Missions were established in the Philadelphia, Baltimore, New Jersey, and Alabama conferences: all of which were represented as in a prosperous condition.

In 1846 it became necessary, as the work increased among the Germans, to add two more districts; making the whole number five. The number of missions had increased to fifty, and the missionaries were increased in proportion.

Considerable attention was paid to the establishment of Sabbath schools; and, although the returns were not complete, it was estimated that there were sixty schools, and more than eighteen hundred scholars.

Dr. Nast was engaged, as far as time and opportunity would permit, in translating our standard theology into the German language, to meet the wants of a numerous body of ministers and thousands of members, who were anxious to become indoctrinated in the principles of Methodism.

In the short space of ten years, this apostle to the Germans had seen the cloud, which at first was but a mere speck in the distant horizon, increase and spread, until the whole heavens were covered with its refreshing shade, and the earth enriched with its genial showers.

He could look back, and see himself standing alone, in a small room, on some obscure alley, in Cincinnati, surrounded by a dozen Methodists; and then, recalling himself, could look around him, at the present time, and see nearly a hundred ministers of the same like precious faith with himself, harnessed for the battle of the Lord, while, covering all the plain, he could count the armies of the living God by thousands, who, hailing from his own fatherland, had been redeemed from the bondage of sin, and enrolled in the ranks of the Israel of God.

He could kindle into rapture while contemplating another scene, equally interesting and promising. Another army could be seen gathering upon the mountains, and darkening them with their thousands. The Sabbath schools, with their superintendents, and teachers, and

scholars, radiant with hope, would shout his praise, and make the very earth tremble with the sound of their joy.

In view of all this, we must exclaim, "What hath God wrought!" for it was not by might or by power, but by his Spirit, this great work has been accomplished; and to him alone be the glory!

In the brief space of fourteen years, the German missions have extended all over the country; and now there are seven thousand Church members, three thousand, two hundred and twenty Sabbath school scholars, thirty local preachers, eighty-three regular mission circuits and stations, and one hundred and eight missionaries. One hundred churches have been built for German worship, and forty parsonages. The increase in membership during the year past (1848) was nearly one thousand. Ancient Methodism appears to have revived, in the zeal, and simplicity, and self-sacrificing devotion of the German Methodists. May they ever retain this spirit!

In regard to the influence of German missions upon the Roman Catholic population of this country, we deem it proper to make the following remark: No agency has ever been employed so specifically adapted to effect the conversion of Romanists, as that which is immediately connected with the German missionary enterprise. The pastoral visitations of the preachers, bringing them into immediate contact with German Catholics—the distribution, by them, of Bibles and tracts—their plain, pointed, and practical mode of preaching—all combine to bring the truth to bear upon that portion of the population; and the result is, the conversion of hundreds from the errors of Romanism to the pure doctrines of Bible Protestantism, and from the bondage of sin to the liberty of the children of God. We will give three narratives, illustrative of the above view. We request the reader to take time for

suitable reflection, while his eye runs along these interesting pages.

"BROTHER LEGER RITTY'S EXPERIENCE.

"I was brought up by Roman Catholic parents. They instructed me from a child, in the doctrines and usages of the Church to which they belonged, and I consequently became a firm believer in the tenets and ceremonies of what I then believed to be the only true Church in the world. From childhood I frequently had serious thoughts in reference to the salvation of my soul, but more especially when I was about nine years of age. I was deeply awakened, and brought to see the danger I was exposed to as a sinner. The thoughts of losing my soul were indescribably awful to me. About this time my parents died, and I was left an orphan. Having in these, the early years of my life, such serious impressions on my mind, I was often induced, as well as I knew how, to call upon God, that he would have mercy on me and forgive my sins, and save me from eternal death. Thus my juvenile years passed away, with much mental anxiety in reference to the future.

"According to the laws and customs of my country, at a proper age I entered the army, and became a soldier. This was in the year 1819. I continued in the army eight years. Here I was introduced into a class of society who neither fear God nor regard his commandments, but, on the contrary, give themselves up to all manner of wickedness. In this situation, those good impressions that had been made upon my mind in early life gradually left me, until I, with my fellow-soldiers, had given myself up to the vices of the day, and become a miserable drunkard.

"In the year 1828 I emigrated to America, in order to seek a home in the new world; but, unfortunately for me, I brought with me those habits of intemperance which I had contracted in the army. As some of my associates came with me, we commenced, as soon as we landed in Philadelphia, our course of drunkenness and revelry anew. I was naturally of a very strong and robust constitution, and, consequently, could endure much exposure to wet and cold; and could, also, drink much without being seriously injured by it. One of my associates, who had a feeble constitution, fell, in his attempts to follow me in my course of dissipation, a victim to his crimes, and ended his days in wretchedness—finding, not long after his arrival in America, a drunkard's grave.

"This, however, did not check me. I remained a whole year in Philadelphia, continuing my course of drunkenness. Although I had thus given myself up to crime, and was bringing destruction

upon myself, I was not left to go on without some monitions of conscience. I knew and felt that I was doing wrong; but as I had been taught to believe that in purgatory I should have to make up for my delinquencies in this life, of course its refining fires were my only ground of hope, and my only consolation in reference to the future. My convictions for sin, however, increased, and my health failed. I wished to reform and be delivered from my iniquities, but knew not how to commence. I had never read the Bible, and did not know how to obtain deliverance from my bondage. My passions had the control over me, and I appeared to be hurried with the rapidity of a torrent in my career of misery, not having power to restrain myself.

"On my health failing, I removed to Pittsburg, with a view of improving it. Here I laid sick for three years. After having tried every remedy prescribed by my physician, he gave me up as a hopeless case, and told my wife to give me what I wanted to eat and drink, while I did live, as I could not possibly live long.

"In this condition the Spirit of God affected my heart, and I saw myself in a light in which I had never seen myself before—a great sinner in the sight of God, on the brink of eternity, without any preparation to meet my final Judge. I remained, however, so confirmed in the doctrines of the Roman Catholic Church, that I thought the reading of a great many masses for me might deliver me from my sins, and afford relief to my troubled mind. But as the priest in Pittsburg charged me fifty cents for each mass he read for me, and as I was reduced to poverty by my drunkenness and protracted sickness, I could not raise the money to pay him for the number of masses I thought necessary. I had, however, in the meantime, a good opportunity to send to Germany to have mass read for me there; and as I could get it done much cheaper there, I of course readily embraced the opportunity. I wished to make my little means go as far as possible, and, therefore, sent on two different sums, the first time thirty francs, and the second time fourteen. The franc is a French coin, worth about twenty cents of our money. For this amount I got forty-four masses read, being more than twice as many as I could have had in Pittsburg for the same amount. I had also learned the prayers of the Church, and frequently said them over. But all this had not the desired effect. I found that the priest could not deliver me from my burden of guilt. I finally became so deeply awakened and sensible of my lost condition, that I sometimes feared the earth would open and receive me, with my load of sins upon me.

"I now left off praying to the saints, and commenced praying from my heart to God, that he would have mercy upon me, and forgive my sins. During my three years' sickness, I was three months in this awakened condition. When my distress of mind became almost intolerable, I resolved to get a Bible, and see if I could not find something in it to comfort me. I consequently went to the priest, and told him that I must have a Bible, as I could live no longer in this way. He, however, refused to let me have one. I offered him ten dollars for a copy, but still he refused; and then, poor though I was, I offered him twenty dollars; but he told me I could not have one on any terms, stating that the Bible was not for the common people. I replied to him, that I must have a Bible, and that, if he would not let me have a copy, I would go to the Protestants for one. He appeared angry at me, opened the door, and drove me out of the house; telling me to go to church every Sabbath, and he would preach the Gospel to me. I wanted to relate to him the sorrows of my heart, and tell him how bad I felt; but he would not hear me.

"After I had left the priest, I had my fears that if I obtained a Protestant Bible, it might not be genuine; as I, from a child, had been made to believe that the Protestant Bible was a heretical book, and that it only deceived those who read it. I however finally concluded that my condition could not be made any worse by its perusal, and resolved to embrace the first opportunity to get one. God, in the order of his providence, soon caused me to succeed in my effort, which was in the following manner. One morning, as I was walking out, I met a woman with a Bible in her hand, which she had obtained from the American Bible Society. I asked her if she would sell it, to which she replied that she would. I then asked if it contained the whole of the word of God—the Old and New Testament. She said it was all perfect, excepting that Martin Luther's name had been torn out of the title-page; her husband would not suffer a book to be in his house with Luther's name in it. I did not object to it on that account; for we had been taught to believe that Luther was an arch heretic—that he had deceived a great number of people, and was now chained in the bottom of hell for his wickedness. In fact, I was rather glad that his name had been torn out. After I had obtained the Bible, I went to seek for Christians among the German Protestants, thinking that all Protestants, who had the Bible, were good people. But in this I was much mistaken. I found that many of them

cursed and swore as much as any of the Roman Catholic Germans, with whom I had previously been associated.

"In 1833 I removed to Cincinnati, hoping to find some one who could comfort me; but no sooner had I landed, than I was met by some of my old Roman Catholic associates, and the first thing they offered me was a bottle of whisky. I refused to drink. This made them angry, and they called me a Methodist. At this time I had not become acquainted with the Methodists, as it was before they had established missions among the Germans. About this period, Mr. H. came to Cincinnati, and professed to be a preacher sent of God to teach the right way of salvation. I went to hear him for some time, but soon found he was not the man he professed to be, and, therefore, forsook him. I however continued to read my Bible by day and by night; and went from house to house among the Catholics, telling them that we all had been wrong, and that we must change our manner of living, or we should all be lost. About five weeks after I came to the city, I was one day talking with a family on the subject of religion, and as I left the house, I felt the burden of my sins roll away; and, like the man that had been healed by Peter and John, I could leap for joy and praise God for his goodness and mercy to me. Thus, without a friend to instruct me in the path of salvation, God led me in a way I had not known, and delivered my feet from the horrible pit and the miry clay, and established my goings. I went from house to house, praising God, and telling what he had done for my soul. Some drove me out of their houses, and abused me much; yet this did not discourage me. I was exceedingly glad that I had been delivered from my superstition; for I had been brought up to believe that ours was the oldest, and, consequently, the only true Church in the world; and so strong were my prejudices, that I used to burn and destroy all the religious tracts that were given to me. But now, blessed be God! I felt that a great change had passed upon me. My blind eyes were opened, and I found the greatest delight in reading the holy Scriptures.

"About three weeks after I found peace, I was impressed that it was my duty more publicly and extensively to labor in the Lord's vineyard. But I replied, 'Lord, send another. I am not learned. I cannot instruct my fellow-men.' I disobeyed what I believed to be a call from God, and soon lost my peace of mind, which was followed by the most awful fears and painful forebodings of the future. I finally removed to the country, hoping to find some com-

fort for my soul in a more retired life; but, instead of this, I only felt worse. I could neither eat, drink, nor sleep, with any satisfaction. I felt that I was lost, and that by my disobedience I had placed myself beyond the reach of God's mercy. I retained, however, a great anxiety for the salvation of my family; for I thought if I went to destruction myself, I should be very sorry to have my family ruined with me. My distress of mind finally became so great, that I took to drinking again, in order to drown my sorrow. In the lapse of time, however, my mind became more calm; those tormenting fears, in a degree, left me; and I again felt that I could take some interest in the cause of religion, and could rejoice in witnessing the prosperity of Zion. I had, by this time, joined the Methodist Episcopal Church; and, although I was in a good degree free from deep compunctions of soul, yet I had no peace in my heart. I made known my situation to a friend, a Methodist preacher, and asked his advice. He told me to go forward and do my duty. I immediately went to the house of a neighbor who was not religious, and commenced exhorting him to seek the salvation of his soul. From this time I began to feel better. That peace of mind which I had lost, returned, as I went on in the work of exhorting people, from house to house, to seek salvation.

"Soon after this, I received a call from the officers of the Tract Society, to engage in the distribution of tracts among the Germans. I agreed to undertake it three months, in order to make a trial; and then, if no good appeared to be done, I would give it up, and have nothing for my time. Accordingly, I commenced, and soon found that God gave me access to the hearts of my countrymen. Many became deeply affected, when I talked to them on the subject of religion at their houses, and appeared to receive the tracts and books with glad hearts. These tokens for good, induced me to continue in this work. I have already seen some of my Catholic countrymen forsake their superstitions and seek salvation by faith in Christ. Many have received the Bible, and it is to be hoped that the fruits of these labors will be seen in days to come.

"In conclusion, I would say to my English brethren, pray that God, in great mercy, may open the blind eyes of my countrymen, and bring them to a saving knowledge of the truth. I feel myself happy in the great change I have experienced. While I was in my former state, I was a poor, miserable drunkard, and spent nearly all I made by my intemperance; my family often being left to suffer. But as soon as I sought God, and became sober, I had enough to make my family comfortable. I would, therefore, exhort all who

are living as I lived, to turn to the Lord and seek salvation, and secure to themselves peace on earth and an everlasting inheritance in heaven. For godliness has the promise of the life that now is, and of that which is to come."

### MR. GEORGE ROTTENSTEIN'S EXPERIENCE.

This experience was sent in a letter to a private friend, and afterward published in the Christian Apologist. The editor of that paper introduces it with the following explanatory remarks:

"Brother R. was, a short time ago, editor of a political paper in Philadelphia, and I exchanged with him, as with all other German editors. And, although I did not receive his paper for a while, I continued to send him the Apologist, in hopes it might be 'bread cast upon the waters, which will be seen after many days.' But the Lord did far more than my faint hope anticipated. He made it soon one of the means by which this stranger was aroused to turn his attention to religion. He left the tumultuous political theatre as a seeker of the kingdom of God, and was happily converted in a great revival of our Church, at Charlotte Court-House, Virginia, in which, he says, he was the hundredth convert. No sooner did he experience the love of Christ in his heart, than this love constrained him to tell his large circle of friends, through the columns of the Apologist, what the Lord had done for his soul. He is now a teacher at Randolph Macon College. May the Lord bless the warm appeal of our young brother, to the conviction of many of his countrymen! And will our brethren in the eastern cities, where there are thousands of unconverted Germans, by this witness from among themselves, not be convinced of the importance and necessity of patronizing *our German mission paper?* We had not one subscriber in the city of Philadelphia, when we sent the Apologist as exchange for a political paper, and now we have but three copies circulating in that *great* city! Let me, in conclusion, remark, that brother R. is not a solitary instance of conversion from Roman Catholic superstition, or infidelity. In every class, in our missions, we hear some converts from Roman Catholicism, and some former Rationalists, testify that Christ has power on earth to forgive sin. At our late camp meeting, not less than eight Roman Catholics threw away their idolatrous beads, crosses, and charms, and learnt to worship God, in spirit and in truth. And though it is but a few weeks since conference, we can say

that the Lord has revived his work here, at Marietta, and Wheeling. Four persons have been converted here, one of whom was only one week from Germany; eighteen joined at Marietta; and fifteen at Wheeling; of whom the greater part obtained the remission of their sins. We have reason to say to the friends of our German missions, and to the patrons of the Christian Apologist, that their prayers for the Germans are heard in heaven, and their benevolence produces fruit unto eternal life. May they never cease to remember us, until, among the German immigrants, victory is turning on the side of the Lord!"

"To MY FRIEND D.,—My intention in sending you this open letter, is to call, not only *your* attention, but that of my many very dear friends, who are scattered through the United States, to their religious condition, which, in the nature of things, deserves their deepest reflection.

"Brought up in the Romish Church, you know that I have rejected, long ago, her idolatrous practices; that I could not believe the dogma, that all who live out of her pale are lost; that the priests have the power and right, not only to remit, but even to retain sins. You know that it appeared ridiculous to me, when a priest, like a juggler, pretended to change the wafer into the true body and true blood of Christ, by the recital of a few Latin words. You know that I despised the frauds, which were practiced with images, in order to get money out of the pockets of a credulous populace. You know that it was lothsome to me, to hear the Pope proclaimed as the Vicar of God, and that I never believed his pretended infallibility.

"But you know, also, that I pitied all other professors of religion, as weak-minded, misguided persons, and thought man could not fail of future happiness, if he only performed the moral duties toward his neighbor. But one reason of my despising the Romish Church and her pomp, with which she blinds the eyes of the credulous, as well as of my indifference toward the Protestant community, was this—that I could not find that influence of religion upon the social and civil life, which must be considered as the test of true Christianity. In our fatherland, where religion depends upon, and is paid by, the state, and where we were not permitted to worship God according to our own conscience, the heart took no part in the divine service; all our religious exercises were cold, 'like lava gathered at the foot of foreign volcanoes.' The sum of our religious instruction was, 'Fear God, and love the king!' You know, moreover, how many hypocritical and immoral ministers of

the Gospel we met, who could not impart to us any reverence for the doctrines they taught. With such views of religion we came to America, the land of religious and political liberty.

"In accordance with my religious feelings, I heard, at New York and Philadelphia, the discourses of the so-called Rationalists; but I felt that this, too, could have no favorable influence upon the morality of the citizens; think, for instance, only of that famous funeral address, at the grave of a German. I left the grave with the conviction, that 'reason' cannot answer 'that question which so often obtrudes itself on the worldling in his calmer hours, but from which he turns away again and again, until, on the last sick-bed of this life, it becomes the yell of vengeance for his squandered days, *For what am I born?*' I once heard the preacher of the Rationalistic society exclaim, 'There is no God!' To be sure, he was intoxicated at the time; but we know that an intoxicated men tells all that is in his *heart*. It was about that time that I became more interested in religion, by reading the Christian Apologist and Fletcher's works. But I remember well, how angry I often became, when I read so much about the total depravity of my heart. I tried in vain to comfort myself with the thought, that there are worse men than myself in the world. I moved then to Virginia, where I saw, at last, the practical influence of religion; where I discovered plainly the difference between professors of religion and unbelievers. I met with men who love their neighbor, who are afraid to tell the least untruth, who live in brotherly concord, and find all their happiness in the name of Jesus. I now became convinced that I must become a *Christian*, in order to become *a good man*. I read Wesley's sermon on Ephesians ii, 8, 'By grace are ye saved through faith; and that not of yourselves: it is the gift of God.' I read this sermon over and over. I doubted, yet felt inclined to believe it, because I saw men happy in this belief. I consulted with some preachers; they all said to me, 'Read the Bible and pray!' But this answer did not satisfy me; yet I thought, if it is '*the gift of God*,' I may pray to him, should my mind be ever so unfit and unprepared for it: and praise, glory, and thanksgiving be to the Lord! he heard my prayer—all my doubts are gone. I feel, for the first time, that I am a *Christian!*

"The 17th of this month, I heard of a great revival at Charlotte Court-House. I went there from a conviction that I should place myself within the reach of the means of conversion. The first sermon which I heard affected me in such a manner, that the tears

burst from my eyes. I saw the penitents hastening in crowds to the altar. I heard their confessions, and could hardly refrain myself from following them. I asked the minister if it was necessary to go to the altar: if it was not rather against Matthew vi, 5. He told me the outward form was not essential, but that a true penitent felt willing to humble himself. I read at home, Luke xviii, 11–13, in order to excuse my pride and false shame; but upon reflection I was compelled to confess to myself, that the open professions of the Pharisees procured for them worldly honors, while the publican cared for nothing but the salvation of his soul. I saw, that, unless I threw away all pride, I could not become a partaker of the grace of Christ.

"Sabbath, the 20th of this month, I entered, tremblingly, the house of God, knelt down and reviewed my whole past life. I felt, for the first time, through how many dangers my Maker had protected me, how thankful I ought to have been, and how criminally I had spent my time. The greatest obstacle which I had to overcome, was the hatred which I felt in my heart against the aristocrats of Europe. I thought of my brother, who had perished in the fortresses of Prussia. I thought of my second brother, who still suffers in an Austrian prison. I thought of my oppressed native country. I could not find peace, and returned from the church without comfort. After I got home, I read the New Testament, and prayed the Lord's prayer. When I came to the petition, 'Forgive our trespasses, as we forgive those that trespass against us,' I remembered Jesus on the cross, and heard his dying voice, 'Lord, forgive them!' A sudden flash of light burst into my soul. In a moment I could embrace all my enemies; and feeling that the miraculous work of regeneration, by the Holy Ghost, was wrought in my heart, I exclaimed, 'Glory to God in the highest, and peace on earth!'

"My dear bosom friend, with anxiety I entreat you, 'Learn to know thyself!' You believe in a God, a future world, and its rewards. If there are future rewards, there must be also future punishments: if the reward is eternal bliss in heaven, the loss of this eternal bliss must be eternal misery in hell. Is it not, then, of the highest importance to know in what way we can obtain the great reward? You say, 'Fulfill your moral duties.' But, my friend, look within and inquire, how much wrong you have done; and examine the motives of your good works, and you will shudder. Answer me but one question: Would the laws of the country not condemn a person who stole, though he may not be a

murderer? nay, though he may have saved many lives? Can your giving alms to somebody justify you for slandering another? You cannot be saved but by the grace of our Lord Jesus Christ. Do not think it foolishness; you cannot know what we receive by believing in the pardoning mercy of God, except you have been thoroughly convicted of sin. I therefore repeat my entreaties, take the first step, learn to know thyself, and you will assuredly meet Jesus full of grace and truth. He died for all—for *thee*—and opened a way of salvation by his precious blood. Hoping to hear from you soon, I remain your friend."

### REV. GEORGE A. BREUNIG'S EXPERIENCE.

This interesting experience is translated from the Christian Apologist:

"I was born of Roman Catholic parents, in Germany, who used their best endeavors to have me instructed in every thing necessary to my present and everlasting well-being. I was early made acquainted with the means of grace, or sacraments, of which the Roman Catholic Church acknowledges seven, namely, 1. Baptism. 2. Confirmation. 3. Sacrament of the Altar. 4. Penance. 5. Extreme Unction. 6. The consecration of the Priest. 7. Marriage. Notwithstanding the Roman Catholic Church, as she believes, is so rich in the means of grace, and I had observed the most of them, yet I was ungodly, and became more so from day to day. I sought the pleasures of the world as much as was in my power, and my disposition for these increased daily. I was, however, not concerned on that account, for I comforted myself with the reflection that I was a Catholic Christian. Often I heard from the pulpit, in the school, and from my parents, how much better we were off, than thousands of our fellow-men, who were not Roman Catholic Christians, and, on that account, could have no hope of salvation. (May God have mercy upon the poor people who have no hope of salvation, and upon those who think they *alone* have a hope!) When I thought of dying, it is true, I did not expect that I could get to heaven, but to purgatory, of which I was not so much afraid, because it was only to last for a time. Yet, at certain times, I felt very restless, on account of my sins, and then would go to confession. Confession was always a hard task for me; because I was taught in the school, that no sins dare be kept secret, but that each particular sin, of whatever kind it might be, must be faithfully related to the priest, who is himself a sinful man. Of this I was very much ashamed. Regardless of him, it, alas, often

happened, that I spent the afternoon of the holy Sabbath in committing the same sins which I had confessed in the forenoon, and for which I had taken the sacrament. This was, to be sure, not the preacher's fault, inasmuch as he had exhorted me, in the confession chair, to do so no more.

"Also, from time to time, my conscience reminded me of death and judgment. I endeavored, however, to dismiss these thoughts from my mind, by observing my fellow-men, who were, by almost every one, esteemed good Christians. Even our school-teacher, who, owing to his situation, should especially have given a good example, and was considered a good Christian, was, notwithstanding, a distinguished lover of card-playing and dancing; and not till some years after, when an illegitimate daughter sued him for her part of his inheritance, and in that manner made manifest his disgrace, were the eyes of the people opened to the fact that he was not a Christian. By this, I do not finally condemn this school-teacher. May God grant him true repentance, that he may obtain mercy, and stand in that day! Even my preacher was often seen at the card table, and in the dancing room, and this, withal, on the Lord's day! May the Savior open the eyes of the understanding of the deceiver, as well as of the deceived! Teachers teach in the school, and preachers from the pulpit, and in the confession chair, that we must do no evil; but, in their conduct, many of them are examples of wickedness, and manifest their unrighteousness in all kinds of ways. In Moses' seat the Scribes and Pharisees are seated: 'All, therefore, whatsoever they bid you observe, that observe and do.' (If it is according to the Scripture, the Savior means.) 'But do not ye after their works: for they say and do not.' The woe is pronounced upon them by the Savior, 'If the blind lead the blind, both will fall into the ditch.' But is there, as I was taught, a nethermost hell, then it will be for the false teachers. O, what a dreadful condemnation will the false prophets finally have to bear, because they have dragged so many souls with them into everlasting destruction! I will again speak of myself. Until the 23d year of my age, I participated in all the pleasures of the world, notwithstanding I, as already remarked, from time to time, according to custom, went to confession, and also frequently, thank God! heard the voice speaking to my heart.

"About this time the Pope proclaimed a jubilee throughout all Roman Christendom. Men were to be released from all present and eternal punishment by following certain precepts; namely, to

visit a certain number of particular churches, to pray over a certain number of beads each day, to abstain from certain meats, go to confession and communion; and should one die during this time, he was not to go to purgatory, but immediately to heaven. When I heard this, I believed that the Pope had known my condition, because he suffered such a merciful jubilee. I now expected to be made free from all the burden of my sins, and, therefore, observed all the precepts punctiliously. But my corroding conscience did not suffer itself to be thus quieted. By grace we are saved, through faith, and not by the deeds of the law; neither will God give the honor of pardoning the sinner to man, nor even to the Pope. My soul would not be comforted, thirsting for something else. When God had so powerfully called me, and I promised him to mend my life, I felt an inward hatred to the sins I had previously loved; I kept myself from all vain company, and became delighted with reading and praying. Notwithstanding I had kept what had passed in my mind a secret, and believed that it was only known to God, yet my father and the family soon observed that there was a great change in me. They were rejoiced at this, that I had become more virtuous; but I was often reminded of the hours when I had felt the wrath of God abiding upon me, and often doubted whether my sins were pardoned. Pardoned they were not; yet, through the mercy of God, the law became my schoolmaster, until his grace in Christ appeared to me. The Lord permitted me to see the nature of sin; and I found it insupportable to live with ungodly people: I looked in vain for good people. Then I thought, if I should travel to America, I could there serve God in solitude as I wished to do. But now I lacked means for traveling, for I was poor. But God, my heavenly Father, is rich; with him there is no want of ways and means, and he always helps those that fear him. He inclined the heart of a very wealthy neighbor to go to America. I disclosed to him my desire to go with him, and wished him to let me have the loan of money to take me on my journey; which he did. We came in the year 1833; and, through the blessing of God, in two years I was able to pay my benefactor. May God richly bless him for that which he has done for me! Through this means, I came to a country where religious liberty exists, and where all may obtain and read the Bible. Praise the Lord, O my soul; and forget not all his benefits to me!

"When I arrived in Baltimore, I embraced the first opportunity to go to confession and to communion, and renewed my

determination to lead a life well-pleasing to God. Soon after this, I became acquainted with a Lutheran, who was a very friendly man. As often as we conversed together on the subject of religion, deep sighs would arise from my breast. He smiled, and asked me why I sighed; upon which I disclosed to him the condition of my soul. He praised God, and said this was the new birth. I was much astonished at that which he told me, of which I had never heard before. I was rejoiced to have found a man to whom I could open my heart, and endeavored, accordingly, to believe his instruction, that God had pardoned my sins; but I could only believe this at certain times; and at times, again, my faith would forsake me entirely, because I yet felt the dominion of sin, and had a tormenting fear of death. Not until three years afterward, did I experience that this was not the new birth, but only the commencement of the work of grace—that the new-born soul feels peace with God, through Jesus Christ, as a sick man feels when he has obtained a remedy for his disease. To tell, however, how I obtained this, I must again return to my Lutheran friend. He exhorted me to read the Bible, and especially the New Testament; and said, when I prayed, I should pray to no one but God, in the name of Jesus Christ; that I should not call upon the saints, nor the mother of Christ, to make intercession for me; for Jesus Christ is the only Mediator and Intercessor between God and man. He told me that the Roman Catholic Church held some injurious and gross errors. This I did not love to hear; and I answered that the Roman Church commands nothing that is unnecessary—that it was all good and wholesome, if correctly used; yet scruples entered my mind in reference to my answer. I asked myself, have you not kept all things that the Church commanded you? and are you not, after all, a poor sinner, exposed to damnation? I therefore followed the counsel of my friend, and commenced to read the New Testament. Wisely he pointed me to the following passages: 'A bishop, then, must be the husband of one wife—one that ruleth well his own house, having his children in subjection, with all gravity.' (1 Timothy iii, 1–5.) Again: 'Now the Spirit speaketh expressly, that, in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be

refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.' (1 Timothy iv, 1–5.) These passages brought me to reflection. Above all, I wished to examine whether the Lutheran Bible agreed with the Catholic. I therefore borrowed a Catholic Testament. The comparison of one with the other convinced me that these passages were the same in the Catholic Testament. God gave me grace to believe that it was his infallible word, and that men are fallible, and liable to turn aside from his word. I now visited my friend frequently, in order to obtain an opportunity to read in his Bible. My confidence increased, and I obtained more and more light; yet I did not think that I would leave the Roman Catholic Church, and continued two years in this determination. I went diligently to church, and embraced all opportunities to serve God. During this time, it also happened that a Catholic offered to sell me a New Testament. He said he had read enough in it in his youth, and would have nothing more to do with it. I gave him fifty cents for it, and was now very much rejoiced that I, for myself, had once obtained a New Testament. My delight in reading increased from day to day. My conscience, likewise, became more and more tender. I spent all my evening hours in reading. My spiritual eyes were more and more opened, and the light shone brighter and brighter. The words of the Gospel shone into my heart. The words of Jesus were to me quickening, full of comfort and instruction. Soon after this I bought myself a Bible, which I read in my shop, in order to improve every leisure moment I had in reading. I also sometimes went into the Lutheran church, not with any intention to leave the Roman Catholic Church, but only to prove the doctrine. I must, however, confess, that soon I liked the preaching and singing in the Lutheran church much better than the Roman Catholic manner of worship; for I understood what was sung, and could join in singing, while, from the mass, there was nothing for my understanding nor heart; and when it was over, it was to me like an empty dream from which one awaketh. From the Lutheran sermons I likewise received more benefit, because I heard more of Jesus, and the word preached according to the teaching of the Bible. I was now so far acquainted with the doctrines of the Gospel, that I could no more believe in the adoration of the saints, and relics, and purgatory, and such like things. I also no longer believed in mass, because I never had obtained a benefit from it. It was very objectionable to my mind, that worship, in mass and vesper, was

performed in the Latin language, which I could not understand. I could, truly, with many others, say them off, but knew not the meaning of the words. How foolish and sinful it is to approach God in prayer, without knowing what we say!

"A priest, who heard of me, visited me during this time, in order to warn me against falling off. I told him that I intended to believe nothing else but the Bible; whereupon he answered me that the primitive Christians had no Bibles, and that we dare not, alone, follow the Bible. I told him that the primitive Christians had the Old Testament and the four Gospels, and, before the apostles departed from this world, they also had the Epistles in their possession. He sought, by all kinds of artful persuasion, to turn me from my simplicity and sincerity in the faith of the Gospel, and recommended a book to me which he would send me, and which I had to promise to read. This book I found full of pretended showings that the Roman Catholic was the only infallible and true Church; but the most of the arguments were not taken from the Bible, but from primitive fathers; and, among those that were taken from the Bible, the sense of the inspired writers was, in many places, misrepresented. So, through the preacher and the book, I was brought to discover, that if I would read and believe the Bible, I could not remain a Roman Catholic; and if I would remain one, I must lay aside the Bible, and content myself with what the priest would tell me. I was now brought to an inward conflict. The scoffs which I would have to endure from my acquaintances, if I should go out from among them; the ill will of my father and my relations, if they should hear of it; the fearful curse pronounced by the Romans upon those who are disobedient to their Church; these things, like great mountains, stood in my way. On the other hand, it appeared impossible for me to lay aside the word of God, for it was sweeter to my soul than honey or the honeycomb. It had drawn my heart, as the magnet draws the metal. When I read it, I thought that every word gave witness that the Bible contained nothing but God's truth.

"Frequently while reading, I would have to involuntarily fall upon my knees, and with a loud voice, praise God for his unspeakable gift. However, after I had read the priest's book, doubts and darkness came upon me: my heart was broken down, and my eyes were filled with tears. At a certain time, my inward conflict rose so high, that I was on the borders of despair. I did not regard the persecution of my friends. My only concern was to find the right way. I felt that I could no longer live without certainty in

religion. I could not depend upon man. The Catholics could not take from me the light that God had given to me. Neither could the Lutherans—notwithstanding they did all they could—give me that peace which my soul desired. In this disposition of mind, I went once, at midnight, under the open sky, threw myself upon my knees, and called upon God, in the name of Jesus, 'O, God, thou hast said, "If a child should ask bread of a father, would he give him a stone? and if he should ask for a fish, would he give him a serpent? If ye, then, being evil, can give good gifts unto your children, how much more will God give the Holy Spirit to them that ask him." O, God, most merciful Savior, thou art not like unto man; thou knowest what I desire. I desire to get upon the right way, and walk therein. O, teach thou me what I shall do.' In this manner I prayed for some length of time, and then retired to my bed again. I could, however, sleep but little, for my soul was engaged for the one thing needful. As I entered the work-shop in the morning, the first thing I viewed was the Bible, which was lying by the side of the priest's book, upon a bench. I felt an inexpressible drawing toward the Bible. I took it, kissed it, and leaped for joy. I opened and read, and every letter appeared to say to me, this is the way to truth. I looked at the priest's book with disapprobation, and also soon sent it back to the priest. Blessed be God, my Savior, who has established my heart!

"From this time, I went no more to the Roman Catholic Church. Now I was pointed at by the finger of scorn. I however was not concerned about it. My nearest friend, a rigid Catholic, did all he could to win me back, and said I would go where M. Luther is. 'Yes,' replied I, 'yes, dear brother, this is my earnest desire. I firmly believe that he is in heaven'—when I said this, my friend turned pale, and crossed himself—'like Huss, and many others, whom the Romish Church executed, through her inquisitions; and had they the power this day, I, too, would have been led to the slaughter bench. Yet, I believe that, for Jesus and the sake of his truth, I should be willing to suffer all.' Whereupon my friend said I had drank whisky, and showed me the room door. I remembered that they called my Savior a wine-bibber, and said Peter was drunken with new wine, and was glad to suffer reproach for Jesus' sake. So far God had enlightened me through his precious word, but I lacked something yet of being a Christian. I was acquainted with some Lutheran brethren, who, like myself, were seeking the salvation of their souls. We agreed to hold a prayer

meeting once a week, of which the Lutheran preacher himself was the leader. He was an honest man, who taught us the way as well as he knew it himself; but as he was infirm, he soon left us; exhorting us, however, before his departure, that we should continue to assemble for prayer, and appointing me for the leader. We obeyed his instruction, but found ourselves much embarrassed, because none of us would venture to pray extemporaneously in public, notwithstanding we could pray in secret; but God helped us in our extremity. In the house where we held our meeting, I met a man whom I heard speak with the landlord on the subject of religion, and whom I loved, and in whom I had confidence. I laid our case before him, and asked him to become our leader, to which he consented. He opened our meeting with singing and prayer, read a portion of Scripture, and exhorted us from it, and then called upon us to pray. We all excused ourselves, whereupon he concluded with prayer, himself, and asked us whether we would meet again. We met again the following Sabbath, as there was no preaching in the Lutheran church, at that time. After he had opened the meeting, as before, he explained to us more clearly the nature of evangelical repentance; that upon repentance faith must follow, through which we receive the forgiveness of our sins; and that without it we could not inherit the kingdom of God. While he was speaking, it pleased God to baptize me with fire and with the Holy Ghost. It appeared to me as if mountains lay upon my heart. My burden pressed me so heavily that I cried aloud to God. I sought to restrain myself, but could not. I then cast myself into the arms of Jesus, who says, 'Come unto me, all ye that are weary and heavy-laden, and I will give you rest;' and, also, I obtained peace with God. Now my mouth was opened, and I could pray and praise God; for I was made a partaker of the Spirit, through which I could cry, 'Abba, Father.' The Spirit of God gave witness to my spirit, that I was a child of God. Old things had passed away, and behold, all things had become new. Every word in the Bible spoke peace to my soul. Soon afterward, my wife and sixteen of my brothers and sisters, received the same blessing.

"But now, new persecution commenced. The Lutherans united with the Catholics in persecuting us. Soon after, another Lutheran preacher came, who was a strict observer of the letter. He became our enemy, and, alas, offended many of these little ones, who believed in Jesus.

"This is the conclusion of my experience of true Christianity.

I will now add a few plain and practical thoughts on the Roman Catholic Church.

"I was often asked if I could not be a good Christian in the Roman Catholic Church, and if I believed that there were no good persons in it. The latter I did not doubt in the least, but the former I had to answer in the negative. If I had remained in the Romish Church, I would have gone against my conscience and convictions; and who can be well-pleasing to God who opposes his Spirit and his own conscience? All who receive the Bible as the word of God, and read it with attention, must acknowledge that the teaching of the Romish Church directly contradicts the holy Scriptures, and instead of leading the wanderer to God, leads him still further astray.

"The worship of saints is a leading away from God. God says, 'I will not give my glory to another.' But, say the Roman Catholics, 'We do not worship the saints, but only call upon God through them; and through their intercession with God, we obtain that for which we pray.' This doctrine arose from the bottomless pit, and came from the father of lies. Jesus Christ is the only intercessor: 'For there is one God, and one Mediator between God and man, the man Christ Jesus.' (1 Tim. ii, 5.) It is also to be observed, that while some Catholics believe that alone through the intercession of the saints we are made worthy to approach Jesus, the greater part, who have but limited views of religion, expect their help entirely and alone from the saints. But not alone the command, 'Thou shalt have no gods beside me,' but also the command, 'Thou shalt not make unto thee any graven images, nor likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth,' has been violated by the Romish Church. God well knew that the making of images would lead to idolatry, and notwithstanding the enlightened ones among them are ashamed of the doctrine of their Church on these points, and do not wish to be counted simple enough to worship saints and relics, yet it is known to the world that the greater part of them bow and kneel to images.

"Go to Austria and old Berne, and you will find heathens kneeling before their images."

# CHAPTER X.

## MISSION TO CHINA.

PERHAPS no heathen country in the world has elicited more attention, for a few years past, than the empire of China. The sympathies of the whole Christian world have been aroused for the salvation of its millions.

When we take into consideration the extent of its population, and the facilities for publishing the Gospel to its sin-ruined millions, there is no field possessing greater interest, or one more eminently calculated to enlist the largest efforts of the Church for its evangelization.

If a line should be drawn from Corea, across to the interior of Asia, touching the southern borders of Russia, and then extended down, through Thibet, to Malacca, and back again, embracing Chin-India, to the place of beginning, we have, in that small triangle, almost half the population of the globe, and certainly more than half the population of the entire heathen world.

And when we consider that the Bible is translated into languages accessible to all this vast population, and that the word of God and the missionary have free course all through these countries, we are compelled to regard it with thrilling emotions, as an immense field "white unto harvest."

The subject of establishing a Methodist mission in China was frequently brought before the Church, in her periodicals, and through the annual reports of the Corresponding Secretary, and elicited, from time to time, free and full discussion.

In 1846 propositions were made by several individuals, pledging liberal subscriptions, annually, toward the support of a mission to China.

The succeeding year, so general had become the impression, that it was the duty of the Church to engage in that

enterprise, the General Missionary Committee, acting conjointly with the Board, determined on the establishment of a mission in China, so soon as suitable missionaries could be obtained.

As it always has been in the history of the Church, so it was in this instance. No sooner was the post selected, than the men were found to fill it, and the means to sustain it.

The bishop appointed two young ministers, of liberal education, ardent piety, and sound constitutions—Rev. Moses C. White and Rev. J. D. Collins.

These young men embarked in the ship Heber, on the 15th of April, 1847, and arrived at Hongkong on the 14th of August. They were received by the missionaries of the different denominations with every demonstration of respect, and were greatly comforted, in that distant land, by their kindness and hospitality.

In the meantime a committee was appointed by the Board, whose duty it was to take every thing in connection with the China mission under advisement, and devise such plans as, in their judgment, would be most promotive of its interests. After having taken the subject under the most mature deliberation, they presented the following, which was unanimously adopted:

"REPORT OF THE COMMITTEE ON CHINA

"Your committee, appointed to collect information with respect to our projected mission to China, respectfully report, that they have diligently sought information from all reliable sources within their reach. They have consulted the published reports of the several societies—English and American—which already have missions in that field. They have consulted the secretaries of two of the American missionary societies which have missions there; and have had interviews with two returned missionaries, who have labored in China, but who are now in this country.

"It affords your committee much satisfaction to state, that they have experienced the greatest courtesy at the hands of the several gentlemen whom they have had occasion to consult. These

gentlemen, without exception, have manifested great pleasure at the prospect of our becoming fellow-laborers with them in that extensive field, and have communicated, without reserve, for the benefit of this Board, the results of their observation and experience.

"The leading topics which have claimed the attention of your committee, and respecting which they deem it proper to report, are the following:

"1. The proper location of our mission.
"2. Printing and books in China.
"3. The practice of medicine.
"4. The establishment of schools.
"5. The number of missionaries needed.

"1. What is the proper location for our mission in China?

"In considering this subject, our attention is of necessity confined to the five free ports; namely, Shanghai, Ningpoo, Fuhchau, Amoy, and Canton, together with the Island of Hongkong, now possessed by the English.

"Of these several places, Canton is much the best known to Americans, having long been the seat of a flourshing trade between our countrymen and the Chinese. In view of convenience in receiving and transmitting intelligence, drafts for funds, etc., this port possesses the greatest advantages, besides being the largest of the five.

"But all accounts agree in representing this as the most unpropitious field for direct missionary operations among the people. Long intercourse with foreigners has had the effect to establish, and settle among the natives, deep prejudices against them, as a class, and to render it at the present time almost impossible to obtain residences, except in the foreign hongs, where the expenses are very great, and opportunities to do good comparatively small. Other missionary societies are withdrawing from this station.

"Hongkong, although next in accessibility to Canton, is not considered an inviting place for residence as a mission station; and, being an island, its connection with the country is not so direct as is desirable. Nevertheless, it has been chosen as a station by several different societies.

"We might thus proceed to survey the several ports on the northern coast. But it will, perhaps, be sufficient to say, that the only one unoccupied by Protestant missionaries, at the present time, is the city Fuhchau-foo, the capital of the Fuhkien province, situated on the river Min. The circumstance of this being, at so late a period, unoccupied by the Protestant missionaries, appears to be

rather the result of accident than of purpose. We are, at any rate, distinctly informed, that one of the societies most active in Chinese missions regrets not having made an establishment there rather than at one of the other ports. We also understand that other societies regard the location so favorable as to propose establishing missions there at a future day.

"We have supposed that in selecting the place for our labors, we should do well to regard our Disciplinary maxim—'Go not only to those that want you, but to those that want you most.' Hence we have turned our attention with special interest to Fuhchau, inquiring whether it would afford us opportunities of Christian usefulness. Fortunately, we have an account of the place from a very competent source—the Rev. G. Smith, who was sent out by the Church Missionary Society of England to visit the open ports of China, introductory to the establishment of missions in that empire.

"The following are his remarks respecting Fuhchau:

"'As regards the residence of individual foreigners, there is no reason to believe that any great difficulty will be experienced in renting commodious houses. The partial difficulty which exists at present arises more from a desire of extortion, a want of friendliness, and a general distrust of foreigners, than from fear of the authorities, or deep-rooted aversion in the minds of the people. Large and expensive houses may be obtained without much difficulty even at the present time. A missionary, unmarried in the first instance, or, if married, unaccompanied for the first few months by his family, might easily find a lodging in some of the temples within the city, either on the wu-shih-shan, or on the no less agreeable and salubrious site of the kiusin shan, till his increasing acquaintance with the local dialect, and the increasing confidence of the people should prepare the way also for the residence of missionary families.

"'This leads me to the last and most important point of view in which Fuhchau is to be regarded; namely, the nature and degree of its eligibility as a missionary station. To most minds the obvious disadvantage of its present inaccessibility will readily present itself. To this must be added the fact that the people have never yet been impressed with the superior power or civilization of foreigners. There is also a spirit of suspicious distrust naturally prevalent among the inhabitants toward a race of strangers hitherto unknown. And, lastly, the local dialect, partaking of all the difficulties of the Fuhkien dialect in other parts, is here considered to be doubly barbarous, and difficult of acquirement. All these

difficulties, however, are either temporary or surmountable by those general habits of energy and perseverance indispensably necessary for usefulness in every part of a country so peculiar as China.

"'On the other hand, we behold in Fuhchau claims of no ordinary kind. With a population of more than half a million of idolaters, and as the capital of a province opening important channels of intercourse with surrounding places, it occupies a prominence inferior only to Canton, among the newly-opened ports of China. It is free from the deteriorating effects of an extensive foreign commerce, and the irritating effects of the late war, never having witnessed the advance of invading armies before their peaceful homes.

"'The disposition of the authorities, and the apathetic indifference of the people, alike encourage the belief that there exists no such jealousy of proselytism as is likely to throw interruptions and annoyances in the way of Protestant missionaries. What gives to Fuhchau its highest and paramount claim, is the fact that, while every system of superstition has here its living representatives, Protestant Christianity is alone unrepresented in this vast city; and while every point along the coast, accessible to foreigners, has been occupied by missionary laborers, the populous capital of Fuhkien is destitute of a single evangelist of the pure and unadulterated faith of the Gospel. And, lastly, as regards security of residence, the writer of these pages feels assured, that if past experience permitted him to indulge the hope of ever attaining such a measure of physical strength, in this climate, as to become an efficient missionary laborer in this part of the Lord's vineyard, there is no city in China in which he would cherish greater confidence in the absence of persecution, and immunity from interruption, than in the city of Fuhchau.

"'Here, then, a new sphere of usefulness lies open, where no institution of cast operates to divide man from man; where no priesthood wields a general influence over the fears or respect of the people; where no form of religion, strictly so-called, threatens to oppose our progress; where the principal obstacles with which we shall have to contend, are those national traits of apathy, indifference, and sensuality, which everywhere, alas! are deeply rooted in the nature of fallen man, and form the chief barrier to the reception of pure and vital Christianity.'

"Another circumstance which inclines us to think favorably of locating our mission at Fuhchau, consists in an opportunity offering for our missionaries to sail in company with the Rev. Mr. Doty, of the American Board of Commissioners for Foreign Missions,

whose destination is Amoy, a city located in the southern part of the same province of Fuhkien. Although the dialects spoken at Amoy and Fuhchau are not identical, yet they are analogous to each other. Indeed the dialect of Amoy more closely resembles that of Fuhchau than that of any other of the free ports. Hence, the instruction our missionaries might derive from Rev. Mr. Doty, who has already been some years in the field, and also from a native of Amoy, who goes out in his company, will be of direct practical use to them on their arrival.

"Finally, should any circumstances occur to render impracticable the immediate entrance of your missionaries upon their work at Fuhchau, or should they, after a faithful trial, find it necessary to withdraw from that field—which we trust, however, will not be the case—they could with comparative ease return to Amoy, which is considered, in every respect, an eligible station.

"2. With respect to books and printing, there is some difference of opinion among our advisers—one party having recommended that we send out a printing-press, another saying that it is unnecessary. The facts appear to be these: The circulation of Christian books and tracts, as well as the holy Scriptures, is of the first importance. It will be the only direct service our missionaries can accomplish for months, if not for a full year after their arrival. But they will, necessarily, be incompetent to prepare these documents for themselves. Hence they will, for a length of time, be dependent, for the purchase of reading matter for use and distribution, upon other missions already established. The American Board has a printing-press at Canton, and the Presbyterian Board has one, together with a type and stereotype foundery, at Ningpo. These Boards have recently united to purchase a new font of matrices for the principal Chinese characters. Said matrices are now being cut in Prussia, and will be sent out as fast as practicable, in order that type may be cast from them to be used in printing.

"The probability is, that from these missions, together with those of English brethren already in the field, a supply, for a long time to come, may be purchased at far less cost than we could provide for printing ourselves.

"3. With respect to the practice of medicine and surgery, we learn that they are desirable for two important objects. (1.) The preservation of health in the mission family. (2.) As a means of gaining attention and doing good among the people. Some of the medical missionaries have been considered second in usefulness to none others now in China. It is not now deemed important to open

hospitals proper for the treatment of the sick. A simple office or dispensary is sufficient.

"Although neither of our missionaries are physicians, yet we are pleased to learn that both of them have paid some attention to the theory of medical science; and that one of them has attended two full courses of medical lectures. We trust, therefore, that they will be able, by degrees, and as occasion may require, to fall into such medical practice as may be most essential to their circumstances.

"4. Schools. What we might suppose, from the nature of the case, is confirmed by the experience of those with whom we have conversed. Schools, at the earliest practicable moment, are essential to our objects. Little can be done toward a permanent establishment of Christianity anywhere, without training up the young in the fear of God; especially, in a heathen country, where the abominations of idol worship address themselves to the youngest minds, and pollute the imaginations of childhood itself.

"Boarding schools for each sex are now established in the most successful missions in China. Some of these schools have collected from thirty to forty pupils each. The expense of boarding and instructing these pupils is about thirty dollars for each individual, per annum. Native teachers are employed to instruct them in all the rudiments of their own literature.

"One of the missionaries, with whom we have conversed, has suggested a plan for establishing a system of schools in connection with a mission station, which, if practicable, we should be disposed highly to recommend, from its analogy to our economy, generally, as a Church. The plan is, for the missionaries, as soon as they are sufficiently acquainted with the language and people of any place, to employ a number of teachers to establish as many schools in different neighborhoods as practicable, in which a suitable course of instruction should be pursued, subject to the frequent visits and examinations of the missionaries. Congregations would thus be provided to hear the word, and numbers of persons would be engaged, collaterally, at least, in diffusing light and truth, and preparing the way for the kingdom of God.

"Labor being cheaper in China, and literary men abundant, this, it is thought, will be an excellent way of multiplying influences in behalf of Christianity.

"5. The number of missionaries that may, with the greatest advantage, be employed at our mission.

"Our advisers agree in saying there should be three at least,

with their wives, if married; but the more of the right stamp the better. Those most thoroughly acquainted with Chinese missions assure us that fifty missionaries will be desirable at Fuhchau.

"Finally, your committee have obtained various items of information which they deem it unnecessary to embody in this report, but to which allusion might fitly be made in a letter of instructions to the missionaries.

"With respect to the letter referred to this committee, offering to sell to this Board a telescope for the use of our missionaries, your committee would remark, that their best information goes to point out the preaching of Jesus Christ, and him crucified, as the great, and, indeed, the only means, upon which reliance can be placed for success in promoting the conversion of the heathen. They would recommend nothing to Christian missionaries which should divert their attention from this—a leading, principal engagement. Nevertheless, they would by no means be indifferent to any auxiliary aid that science might render to this great work. They, therefore, appreciate the kind intentions of those who have made this offer to the Board, and would recommend that all those friends who feel an interest in the matter be encouraged to cooperate in the effort, already commenced, to secure the telescope of brother Bartlett for the use of the mission. However desirable this object may appear, it is not clear to the minds of your committee, that it would be a safe precedent to make a direct appropriation of the funds of this Board, to purchase the instrument in question.

"Your committee would conclude their report, by respectfully submitting the following resolutions for the consideration of the Board:

"1. *Resolved,* That the city of Fuhchau be fixed on as the location of our mission to China.

"2. *Resolved,* That our missionaries, now about to sail, be instructed to remain as long at Amoy as their judgment, aided by the best advice they can secure on the spot, may dictate to them as desirable, in view of their ultimate destination.

"3. *Resolved,* That in case their way should be permanently hedged up at Fuhchau, they be instructed to return, and remain at Amoy, until they shall have communicated with the Board.

"4. *Resolved,* That said missionaries be instructed to purchase Scriptures and tracts at Canton, for their future use, and to make arrangements, if practicable, for regular supplies of printed matter, so long as they may find it best to procure them in that manner.

"5. *Resolved*, That they be directed to purchase, at Canton, two complete sets of the Chinese Repository—one to be forwarded for the use of this Board, and the other to be retained for the use of the mission—and also, to subscribe for two copies of future numbers, to be sent as above.

"6. *Resolved*, That brother White be instructed to give such portion of his time to the distribution of medicines, and healing the sick, as may seem calculated to promote the best interests of the mission.

"7. *Resolved*, That our missionaries be instructed, as early as practicable, to open a school for each sex, upon the most approved plan of missionary teaching now known among the Protestant missionaries in China.

"8. *Resolved*, That the Treasurer be requested to confer with the Rev. Mr. Lowrie, of the Presbyterian Board of Foreign Missions, and others, if he see proper, respecting the best method of remitting funds to China for the support of our mission.

"9. *Resolved*, That our missionaries about to sail be requested to leave with the Corresponding Secretary, for the use of others hereafter, a complete memorandum of the outfit which they find it necessary to prepare before sailing.

"10. *Resolved*, That this Board recommend the General Missionary Committee to take into consideration, at its meeting in May next, the subject of providing for the appointment of two additional missionaries for China, as early as practicable.

D. P. KIDDER,
C. PITMAN,
GEO. PECK, } *Committe.*"

After remaining at Hongkong a few days, they embarked for Amoy, where they remained until September, when they proceeded to Fuhchau, the place of their destination. On their arrival at the post selected by the Board as the field of their operations, they procured a place of residence, a description of which will be found in the following letter, together with some other interesting items of information:

"The lot is 112 feet long, 42 feet wide, between the walls at the entrance, and about 52 feet wide at the water's edge. Next to the water the pier is built up, of granite, from ten to twelve feet high. The premises are about 15 feet above ordinary low-water mark, and about on a level with the ordinary spring floods. The whole

country, for many miles around, is flooded occasionally, and many portions of the city are entirely uninhabitable at high water. At such times the sufferings of the poor are exceedingly great. Though the whole island on which we reside is sometimes flooded, the house we have procured is so situated that no special inconvenience is to be expected from floods. The advantages which our location affords, it being within 60 feet of the great thoroughfare, in the most favorable situation for access to the people, and for communication abroad, are supposed greatly to counterbalance all its disadvantages. Our location on the river affords great security against fires, which have recently made great havoc on both sides of the river, and but a little distance from it.

"We hire this place at 12,000 copper cash per month, which equals about $9.09 per month; six months' rent to be paid in advance when we enter the premises, and afterward, monthly, in advance. We have the right of perpetual rent, and of transmitting to our successors under the same conditions. We have made a contract for building the second story, with a flat roof, covered with fine red brick about fourteen inches square, and one inch and a half thick. These are to be laid in cement, on a flooring of plank three and a half inches thick. The house, when completed, will be a very comfortable residence. We have agreed to pay for the improvements $350, besides furnishing glass for the windows. In addition to the improvements contracted for, others will be needed, which will probably bring up the whole amount to $500, besides the monthly rent.

"There is a great amount of stone-work about the premises, which must originally have cost a large sum; but the wood-work we find in a very dilapidated condition. Contrary to the custom in America, a Chinaman never makes repairs on a house to rent, but leaves the occupant to make such alterations and repairs as he chooses. Finding that any house we could procure would need an outlay of one or two hundred dollars for repairs, we thought it best to procure a house in the most healthy location, and then make such improvements as were required. It might have been better, in the course of years, to have rented a vacant lot mentioned in the map of this place which I sent home last month; but it would have required a greater outlay than our present resources would warrant. For this, and other reasons, we did not like to engage in building anew, and have, therefore, adopted the course above-mentioned. The house we hire is owned by a very wealthy man, who has nearly fifty houses. We have

contracted with his agent, from whom we hire the house, to make the necessary repairs for a specific sum, so that we may be able to devote our time, with as little interruption as possible, to our appropriate work.

"The population, on the south side of the river, numbers many thousands, who are within a few minutes' walk of our residence. On the north side of the river, outside the city, is such a vast amount of people, that we supposed, for some time after our arrival, their numbers were much greater than those within the walls. Foreigners are allowed to make excursions into the country as far as they can go and return in the same day. Within this range there appears—looking from the top of an adjacent mountain—to be five hundred villages, containing an average population of at least one thousand souls. The city of Fuhchau, as included within the wall, lies two miles or more from the river, and contains a vast population. Without doubt this may be reckoned as a city of the first class. Brother Collins has made efforts to procure a house inside the city proper, but, as yet, without success.

"The medicine chest furnished us by the Board suffered some damage by transportation, and I was obliged to purchase the articles mentioned in my report. The Chinese seem to be very ignorant of the principles of physic and surgery, and there is a great want of some one to devote his chief attention to this department of benevolence. The small supply of medicine we brought with us, and the difficulty of communicating with the people, have prevented my doing much in this line. Indeed, I did not understand my instructions as directing me to devote any great amount of time to this department. I have endeavored, however, as occasion offered, to relieve the afflicted, as far as circumstances would allow. One man was cured of dysentery by a single prescription. The wife of my China teacher, after twelve days' illness, which the native physicians failed to relieve, was committed to my care by her husband and father, who watched by her bedside. I spent about twenty-four hours at the house, whither I was carried in a close sedan—to prevent exciting a tumult, as I suppose. Since that time I have sent her some medicines, and she is now convalescent, and will probably soon be able to attend to her household duties. Several other persons have called upon me to dress wounds, and relieve other affections. We learned, at Hongkong, that there is some probability of a physician coming to this place, unde the direction of the London Medical Society. Should this

not be so, we are well satisfied that great benefit would result in sustaining medical and surgical practice in connection with, and as a part of, our missionary operations in this city. All our operations, however, must be limited until we can converse with the people. If any thing more than very limited medical and surgical operations should be contemplated by the Board, a building would be required for that special purpose.

"We obtained a Chinese teacher the next week after we arrived, and have been devoting ourselves to the study of the language as we have had opportunity. But as we have just arrived, and as the weather has been warm, and other duties have demanded our attention, we have not applied ourselves as closely as we hope to do hereafter. Neither servants nor teachers can speak English; therefore, we are obliged to speak Chinese, or resort to signs. These we consider favorable circumstances. We are all enjoying good health. Mrs. W. is learning Chinese as fast as either of us. She has received visits from a number of Chinese ladies, who seem very friendly. We distribute tracts to the numerous visitors who call upon us, and also to others when we go into different parts of the city. The people everywhere receive them with great eagerness. When we look at the vast field which is here spread out before us, we are ready to say, 'Who is sufficient for these things?' But when we look at the precious promises of God, we rejoice in spirit that he has permitted us to come to this land of strangers to publish the Gospel. May the Lord put it into the hearts of his people to send more laborers to this important and inviting field."

The following communication was received by the Board from Rev. Mr. Collins: it is deeply interesting, and affords additional information relative to the mission:

"We had no alternative but to charter a boat at Hongkong to make the passage to this place. This we did at an expense of $300, exclusive of board, which we were obliged to furnish. We find the people here generally industrious and kindly disposed. The tracts which we have for distribution are everywhere received with eagerness. The Board is aware that this city is situated on the river Min, and that it is the seat of government for the Fuhkein Province. The city proper is surrounded by a strong wall, and does not approach the river nearer than two or three miles. Upon the little island of Fung Chew, formed by a division of the river, and about three miles from the principal gate of the city, it is thought foreigners may find residences as healthy, as

little liable to interruption, and as easy of access from abroad, as at any other location. It is probably preferable in all the respects I have named. Moreover, on the island, and on both sides of the river, with which it is connected by bridges, there is a population of several hundred thousand—all within half an hour's walk. Here we have selected a place of permanent location. A house has been bargained for at a permanent rent of about $9 per month, so long as we may choose to occupy it But, like almost all houses purely Chinese, it would not, in its present condition, be a comfortable residence, nor would it be consistent with a due regard to health for foreigners to occupy it as such. Could we have found a house in anywise suitable even for a temporary residence, it would have been satisfactory for us to have consulted with the Board before making a permanent location. But this was impracticable. It has, therefore, been thought best to improve the one we have selected. To do this will probably require an expenditure of about $500. Brother White will give you an account of the premises, and of the improvements contemplated. As there are no missionaries within the city proper, it seemed to us that an entrance should be made there. I accordingly made an effort, through my teacher, to obtain a house, and in October struck a bargain for one not quite finished, which, when completed, was to be rented to me for $4 per month. I was highly gratified at the facility with which this arrangement had been effected. In a few days, however, I learned that the neighbors were unwilling that the house should be rented to a foreigner. As we were quite unable to hold such intercourse with them as might be calculated to remove their prejudices, it was deemed best to release the owner from his contract. Some time after this I sent to inquire whether a room might not be obtained in a temple within the city, as such rooms had been rented to the foreigners connected with the English Consulate, though never occupied. A room was found, from which the priests in charge agreed to remove the idols. We paid a month's rent in advance, and employed a carpenter to make some small repairs; and, as is the universal custom here, advanced part payment. Here again we were thwarted. The officers threatened to punish the priests if they rented; and for the part my teacher had taken he was obliged to pay about $3. We did not think it right for him to suffer on our account, and therefore paid him back. On inquiring of the officers, we were informed that they had no objection to our residing within the walls, but that those who had subscribed toward building the temple were unwilling

that any part of it should be rented. The priest was compelled to refund the rent; but, as I had reason to believe that in good faith he had been at considerable expense on our account, I paid him $3.

"There are half a million of people living inside the walls. By the treaty the whole place is open to foreign residents; and, though we have unexpectedly failed in our first endeavor, we entertain hopes, by prudent perseverance, of making a home among them. We deem this the more important, as there are already two missionaries besides ourselves on the island, and none within the city proper. My health is good, and I am permitted to enjoy rich spiritual blessings at the hand of my heavenly Father. I am endeavoring to acquire the language, and trust I am making some progress.

"It seems to be the opinion of those with whom I have conversed on the subject, that it is hardly advisable to establish English schools; and that even such as employ the scholars part of the time in English, are, by many, supposed to be of questionable utility. At all the schools where English is taught, it is usual to board the lads, and furnish them with books, as well as to give them instruction. Board, such as is used by the Chinese, is very cheap, probably not exceeding $2 a month for a boy. In addition, a Chinese teacher must be employed to instruct them half of each day in their own language. Another method recommended by some, is to employ a Chinese teacher, and hire a room for the accommodation of such day scholars as may choose to attend, and learn Chinese half the day, and study such Christian books as the missionary may direct the other half. The expense of such a school would be, perhaps, $12 or $15 dollars per month. Which would be best here, or at what time it would be proper to establish either, is yet uncertain. It is probable that within a year we shall be able to enter upon some plan for the instruction of the children. In the meantime, we shall endeavor to make a further acquaintance with the language and habits of the people. There is plainly much of idolatry here; but it does not seem to produce those exhibitions of cruelty which it does elsewhere. It sits, however, as a blight upon the soul. It deadens the conscience. It shuts out God, the only wise, and leaves no room for the Savior. What a field is this for missionary labor! We seem as a drop in the ocean amid the mighty tide of life moving around us. O that the Lord would send more laborers, and abundantly bless their labors in this land of moral death!"

We subjoin an extract from a joint communication of

brothers White and Collins on the subject of printing tracts and books in the Chinese language. All such information is very important to the Board, and cannot fail to be interesting to the friends of this new mission. The dispatches of our brethren, thus far, have been of a most gratifying character, containing much valuable information, and many useful suggestions, which cannot fail to exert a happy influence upon the deliberations and decisions of those to whose direction and care the interests of this mission may be intrusted. Every item of information, bearing directly or indirectly upon the interests and success of the mission, is peculiarly important at the present time. The following is the extract:

"In compliance with our instructions to purchase tracts for gratuitous distribution—no amount having been specified—we purchased of Dr. Ball about ten thousand tracts of various kinds, and received from him gratuitously, of the American Bible Society's publications, as follows: Matthew's Gospel, five hundred; of Mark, five hundred; Luke, one hundred and sixty; John, four hundred; the Acts of the Apostles, five hundred; all translated by Dr. Medhurst. These, we believe, were printed by Chinese, under the supervision of Dr. Ball, without a press. It is quite probable that Chinese printing can be done cheaper in this than in any other manner, and, in consideration of the comparative expense of material and labor, cheaper at this place than at either of the other open ports. In view of this, as also of the great danger, delay, and expense of transportation, from other ports, it is thought by the brethren of the American Board, as well as ourselves, to be decidedly better to have blocks cut, and printing done here, than to depend for supplies from abroad. Blocks for any considerable work can be obtained here, of the very best kind, at the rate of 80 cash per hundred characters—seventeen hundred and fifty characters for a Spanish dollar of 1400 cash, or sixteen hundred and fifty for a Mexican dollar of 1320 cash—as these are about the average rates of exchange. Blocks for the entire New Testament would cost about one hundred and thirty dollars. The translation of the Bible is now undergoing revision by several learned men at Shanghai, and, when completed, will probably be the most suitable version for circulation.

"So far as we are able to judge, it would be desirable that each missionary should be furnished with a good dictionary. Morrison's is everywhere spoken of as by far the best extant; though Medhurst's Dictionary of the Mandarin and Vocabulary together would answer a very good purpose. Williams' Vocabulary, and Pormases' 'Notitia Linguæ Sinicæ,' are also valuable aids. Bridgeman's Christomathy of the Canton Dialect, Medhurst's Dictionary of the Fuhkien, Williams' Easy Lessons—in a word, all books of provincial dialects—are of comparatively little use here."

The mission to China was reinforced by the appointment of two additional missionaries—Rev. Henry Hickok and Rev. Robert S. Maclay, who embarked for their field of labor in October, 1847.

# CHAPTER XI.

## MISSIONARIES.

We have always entertained the opinion that, in the selection of ministers to take charge of destitute fields in our own and foreign countries, great regard should be had to experience and thorough theological training.

Whatever portion of the vineyard should be allotted to novices, this, most certainly, should have "master workmen, thoroughly furnished."

A well-trained Church may prosper under the ministrations of an unskillful and inexperienced minister—mission stations, never!

As far as we are able to judge, the Board have acted upon this principle in recommending, and the Episcopacy in appointing missionaries. The strongest forces have been stationed at the outposts of the Christian army; and though many of the most skillful and valiant in the ministerial *corps* have fallen at these posts, yet the zeal and ardor of the Church has not been quenched, and soldiers of the cross have volunteered to defend them, and make aggressive movements on "the strong-hold of the wicked one."

The Church has always found a supply for every requisition; and in all the ranks of the Wesleyan detachment there can always be found those, who, to all the openings of Providence, and calls of the Church, will promptly respond, "Here am I, send me."

Every destitute portion of our land among the whites, colored, and Indians, has been supplied with faithful, self-denying missionaries. In Africa, South America, China, Oregon, California, and Germany, the Board have sent experienced and talented ministers to proclaim to their dying fellow-men the salvation of the Gospel.

For the purpose of securing uniformity in all the missions,

and for the better promotion of the objects of their mission in their respective fields of labor, general and special instructions to the missionaries were drawn up, and forwarded to each.

These letters of instruction contain important and definite information, the observance of which will render the annual reports of the Board much more interesting and satisfactory than they have hitherto been; and we trust that the experience which has been gained in the thirty years past of the Society's history, will prove valuable in giving more system and efficiency to all our missionary operations.

The following are the letters of instruction to which we refer:

"GENERAL INSTRUCTIONS TO MISSIONARIES.

"DEAR BROTHER,—Your appointment as a missionary indicates the confidence which the appointing power has in your wisdom and integrity, as well as the great necessity of a faithful application of yourself to all those duties which grow out of your relation to the Church and to the world. To some of these duties permit me to call your attention.

"I. As a Methodist *minister*, it is expected that you will attend to all those duties, so far as they are applicable to the state of your mission, which are prescribed in our Discipline for those who have the charge of circuits. On this head, therefore, it is only necessary to refer you to those sections of the Discipline which treat of the duties of a Methodist preacher to God, to his brethren, and to those who are more immediately committed to his charge.

"II. As a Methodist *missionary*, it is expected that you will faithfully attend to the following directions:

"1. It is made your duty to form your circuit, unless you labor among the slaves, into an auxiliary missionary society, and to make regular class and quarterly collections, and to transmit the amount so raised to the Treasurer of the Parent Society, either by indorsing it on your draft, or by sending the money. The reason of this requirement is founded on the very obvious principle, that it is the duty of all men to help themselves according to their several ability, and to contribute their quota toward defraying the expenses attendant upon the worship of God, building houses, supporting ministers, etc. And this plain Scriptural duty should be inculcated

upon all who hear the Gospel, that they may be early trained to its performance, that thereby the Missionary Society may be aided in its benevolent efforts to diffuse abroad the Gospel of the grace of God. It is hence expected that you will punctually attend to this part of your duty in all cases where it is practicable, let the amount collected be ever so small.

"2. Another duty enjoined upon all our missionaries, is to send regular quarterly reports to the Corresponding Secretary. By referring to the Constitution of the Society, you will perceive that the spirit of this rule is complied with when the *superintendent* of a missionary district, which may include a number of circuits or stations, sends his report of the whole work; and, therefore, in such cases, it is not necessary for each missionary to send a separate report. By attending to this requirement in this way, much time and expense may be saved. In general, these reports should be short, embracing the principal facts; or, if lengthened out, be filled with those incidents or historical details which alone can make them interesting and profitable. If you are on a *foreign* station, or among the *aboriginals* of our country, those facts respecting the peculiar customs, language, and habits of the people—their laws and government—their individual conversions and progress in Christianity, will always render your report entertaining and instructive. But mere common-place observations on topics which come under the eye of every one in any place, or speculations on abstract truths, unless needful to illustrate the grace of God in Christ Jesus, are dull and monotonous to the reader, and convey not the information which is expected from the report of a missionary.

"You will also recollect that these reports, if published, as it is desirable they should be, will return to the people about whom you speak; and hence the necessity of saying nothing that will give just cause of offense, or which you would not be willing to express to their face. Much injury has been done to the cause of missions, in some instances, by exaggerated accounts of the wickedness and miseries of the people, made, apparently, with a view to awaken sympathy, and to enlist the benevolence of the community in their behalf. These errors should be scrupulously avoided, lest 'your good be evil spoken of.'

"In the report which you may transmit toward the close of the missionary year, that is, the one which will reach the Secretary by the *first of April* in each year, you are requested not to forget the following items of information: 1. The number of Church members, distinguishing between the Indian, white, and colored mem-

bers. 2. Number of missionaries employed, whites and natives. 3. Of schools, teachers, and scholars. These items of information are essential to make out an accurate statement of the condition of the several missions for the annual report. And facts of this character are worth a hundred general remarks, and for the want of which our annual reports are often very imperfect and unsatisfactory.

"III. The mere fact of your being a missionary, throws you into the midst of a people of strange habits, of different modes of thinking, and who, in many instances, are of various sects of religion. These circumstances necessarily render your task difficult, and make it needful to use great caution and prudence, lest you excite such a prejudice against you as to obstruct your usefulness and prevent your success. All these habits and prejudices, not in themselves sinful, should be respected, or at least so far tolerated as not to make them matters of conscience and controversy. Surrounded as you are by these circumstances, while you strenuously maintain 'the truth as it is in Jesus,' and 'contend earnestly for the faith once delivered to the saints,' it is highly important that you should cultivate with other Christian denominations, with whom you may come in contact, a spirit of Christian love and union, and thus endeavor to strengthen each other's hands in the great work in which you are mutually engaged. While contending against the superstitions of Paganism, in its various forms, and condemning those vices which corrupt the soul, it should be made manifest by the manner in which you do these things, that you are actuated solely by a love to perishing souls, and by an ardent thirst for their salvation. Thus shielded by the purity of your motives, and the exemplariness of your conduct, you will be able to pass through the fire of opposition unhurt; and should you even fail in the accomplishment of your object, you will have the consoling satisfaction of having done all things for the glory of God in Christ Jesus, and the salvation of the souls committed to your trust.

"IV. It need hardly be added, that your success in your mission mainly depends upon the uprightness of your conduct among the people. The pious and holy deportment of a missionary is a living comment upon the doctrine he preaches, and a lively exhibition of those Christian virtues which he recommends. Every thing, therefore, which would cause your motives to be suspected, and render you in any way an object of contempt by the sober and thinking part of the community, should be scrupulously avoided. So to behave, on all occasions, as to let 'no man despise you,' on account

of inconsistencies of conduct, frivolity of speech or manners, or of loving 'this present world' more than the cause of God, is essential to enable you to gain the confidence and affection of the people to whom you are sent, and without which all your labor will be in vain.

"But much more especially is your 'sufficiency of God.' Not by human might, wisdom, or prudence, but by *God's Spirit*, must we look for success in the great work of 'converting sinners from the error of their ways.' To maintain, therefore, constant communion with Him from whom cometh every good and perfect gift, by the constant exercise of prayer and faith, and a life of self-denial, is, above all other things, most essential for a successful issue of your labors. To his grace, then, you are recommended, in the hope that he will guide and sanctify all your words and actions, and make you instrumental in enlarging the kingdom of the Lord Jesus Christ in the world.

"SPECIAL INSTRUCTIONS TO FOREIGN MISSIONARIES.

"DEAR BROTHER,—You are hereby instructed by the Board of Managers of the Missionary Society of the Methodist Episcopal Church:

"I. To give your entire attention to the great business in which you have engaged, and to undertake no business or enterprise which will, in the least, interfere with your appropriate work; and you are also to see that the missionaries, teachers, and all others under your supervision, shall do the same.

"II. You are to report directly to the Board, through the Corresponding Secretary, all matters which relate to the state of the mission, and to consider no instructions as legitimate which do not come from the official organ of the Board.

"III. You are to make a detailed report at least once in each year, and oftener if practicable, embracing the following particulars, with any other matters of which you may judge it important that the Board should be advised, namely:

"As to the persons employed in the mission—missionaries, teachers, physicians, artisans, etc.; and in relation to each of these, whether they have families, and, if so, of what number, what labor they perform, and what salary they receive. Also, how many pupils in the schools, and what number of each sex.

"As to the *fiscal* state of the mission—what amounts have been received from the Board, distinguishing between cash and merchandise. What amounts from the mission, distinguishing between contributions, produce, meat, or receipts for services rendered by

the mission physician or artisans to those who are not connected with the mission.

"As to the estimated value of the mission property, distinguishing between real estate, stock, goods in store, produce, furniture, farming utensils, mechanics' tools, etc.

"IV. The superintendents of our foreign missions are hereby directed to keep a diary of all their proceedings, as well as of the operations of the missions generally; and to require all the missionaries under their supervision, as far as it may be practicable, to do the same. These diaries should contain not only the operations of the ministers, but of the secular members of the mission. And it will be expected that these diaries will be transmitted to the Corresponding Secretary by every opportunity, up to the time such opportunities may occur.

"V. You are particularly instructed on no account to exceed in your expenditures the amount appropriated for the support of the mission, which amount will be annually communicated by the Corresponding Secretary."

## CHAPTER XII.

### APPEAL IN BEHALF OF MISSIONS.

"*The field is the world.*" Upward of eighteen hundred years ago, this vast field was given, by the Redeemer of mankind, to the Church, for occupancy and cultivation. Her specific work was, to "preach the Gospel to every creature." In the name of the great Head of the Church, she was commanded to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things he had commanded them," with the assurance that "he would be with her ministers, even unto the end of the world."

A perpetual supply of all the power, skill, and facilities, was promised by Him to whom all power in heaven and earth belongs, for the accomplishment of the great work of saving the world. That the heathen, who were given to Christ as an inheritance, after a period of eighteen centuries are not all converted, is not to be attributed to the Divine sovereignty, want of power or efficacy in the cross of Christ, or the absence of adequate provision for their universal salvation, but to the unbelief and inactivity of the Christian Church.

The "grace of God," fully adequate to the production of this great work, "hath appeared unto all men." The "Spirit," whose province it is to convince the mind and heart of the sin of unbelief, has pervaded the entire "world," and impressed upon the hearts of all mankind a law, giving quality and responsibility to thoughts and acts.

Thus commissioned, qualified, and endowed, the Christian army should have taken every rampart, and demolished every strong-hold and fortification of the prince of darkness, long ere the present time. The Gospel should have been published among all nations, while every heart should have

been cheered with the joyful sound, and the standard of the cross unfurled to every breeze. Alas! that, after so many centuries, Christianity should have made such little progress—that, among a population of ten hundred millions, only one-fifth part of it should have embraced the Christian religion, and not more than one-third of that portion should recognize Christ as their head, and his uncorrupted word as the basis of belief, and ground of their hope!

The three thousand missionaries now scattered throughout the four quarters of the globe, and the islands of the sea, are like feeble stars twinkling amid intervening clouds, in a night of darkness and gloom, and raying out scarcely light enough to make that darkness visible. They serve, however, to show that the Church is doing something for the salvation of the world; but what are these among so many? It is the sin and shame of the Church, that, among a population of upward of two hundred millions of Christians, embracing all that bear the name, there can only be found one missionary for every two hundred thousand of the heathen world.

The future eternal condition of the millions of heathenism has elicited not a little speculation in the Church, portions of which are inclined to the belief that they will eventually be saved. The great majority favor the opinion that all those heathen will be saved who follow the light, and obey the law which God, by his Spirit, has written on their hearts.

Inasmuch as sin is not imputed where there is no law, and, consequently, no guilt incurred, unbelief cannot be imputed where there is no Gospel; for it were impossible to believe on a Savior of whom they have never heard.

Nothing can be more clear than that the heathen have a law by which they will be adjudged in the great day. Their future eternal condition will not depend, however, upon whether they have a law or have it not, but upon

their moral state. Sinning without the written law will not absolve them from responsibility to law, inasmuch as the apostle expressly affirms, "As many as sin without this law, shall also *perish* without the law, being condemned by the law in themselves." We believe that all who, like the heathen centurion, "fear God, and work righteousness, will be accepted of him," whether they dwell in London or Orissa, New York or Hongkong.

Taking the broad, and, we believe, just ground, that God receives "according to what a man hath, and not according to what he hath not," and that all the heathen who are obedient to the Divine instructions they may receive will inevitably be saved, in the dispensation of mercy, we come next, in the contemplation of their condition, to a question of fact. One single *fact* in relation to the heathen is worth tomes of speculation. The fact to which we wish to direct attention is indicated in the following questions: What is the present real condition of the heathen world? Have any ever been found among the heathen living in accordance with the instructions of nature and the teachings of the Spirit?

In regard to the first question of fact, summon before you, at the bar of the Church, the three thousand witnesses from all parts of heathendom. In this investigation we allow no second-hand testimony, no hear-say evidence; we shall expect of the witnesses that they testify only to what they have seen and known; and we allow of no collusion, for their testimony shall be taken separately; and we assume that bribery or subornation is out of the question, their character for veracity being unimpeached.

To the question, *What is the present condition of the heathen?* as they are called, one after another, they respond, "*They have no fear of God before their eyes. The attributes of their prevailing deities are rage, revenge, and lust—a frightful trinity.*"

But are there no exceptions? Have you not found some that feared and worshiped the true God, and acted uprightly? None. "*They have altogether become filthy.*" Could not *one* righteous person be found? "*There are none that do good;* NO, NOT ONE." The testimony of each and every witness throughout the laborious examination is directly to the point. No evasion, no circumlocution; the truth, the whole truth—so far as language could describe it, or purity dare utter it—was frankly declared; and, in regard to the nature of the evidence, the Church must decide. The conclusion is inevitable, and the fact is sustained, that none of the heathen are saved without the Gospel. "Where there is no vision, the people perish."

In all heathen lands where the Gospel is not preached, the inhabitants are "without God, and without hope." Terrible conclusion, but true as it is terrific and awful! Indeed, there is no avoiding it. On the broadest grounds of mercy, and in the judgment of the most enlarged Christian charity, no other result is possible than that, every year, millions of heathen die without a present salvation.

In regard to their present state, the evidence may be thus summed up:

"They are filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; their throats are open sepulchres; their lips are full of deceit; the poison of asps is under their tongues; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace they have not known."

We shall now proceed to an examination in regard to the other question of fact; namely, "Have any ever been found among the heathen, living in accordance with

the instructions of nature, and the teachings of the Holy Spirit?"

Have any of the missionaries ever found a single person, unvisited by the light of Divine revelation, that gave evidence of the existence of religious principle, or whose lives were in harmony with the dispensation under which they lived. The question contemplates the past, and in its examination the records of hoar antiquity must be consulted. For the first two thousand years of the history of our race, all the records of profane history are demonstrated to be fabulous and untrue; and even were the testimony admitted, it would all be on the negative side of the question. Fortunately, however, we are not left without testimony. Sacred records come to our help in this investigation. The holy oracles cover all this space, and their truth is stamped upon the whole physical and moral world. They tell of the creation of the world, note the precise period of man's creation; and a corresponding and collateral history, demonstrative of their truth, is written out upon the everlasting rocks, and the physical structure of the earth. They tell of a time when the whole earth was submerged, and all but a mere remnant of our race perished by water; and geology can only account for some of her most remarkable phenomena by crediting their testimony.

To this testimony we appeal. And what saith it? "The whole earth was filled with violence and blood," and so grossly wicked had man become, that it even "repented the Almighty that he had made him."

The gloomy picture of depravity exhibited in the brutalized condition of the inhabitants of "the cities of the plain," was a faithful representation of all the then existing heathen nations. The Egyptians, Canaanites, Babylonians, Medes, Persians, Assyrians, Chinese, the inhabitants of India, and the islands of hither and further Polynesia, the Grecians and Romans, were alike sunken in the grossest

idolatry and corruption. All history attests that "man had corrupted his way," and a dark and dreadful night had settled down upon the entire world, only relieved by the fires of revelation kindled here and there in the camps of Israel.

Moral philosophers may make labored harangues and eloquent eulogies on the rare virtues of the godlike Socrates, and the divine Plato, and the virtuous Seneca; but the slightest examination will show them but few removes from heathenism, while a similar examination will discover, that for all they ever taught of virtue, or the true religion, they were indebted to divine revelation.

If we follow this dark stream of corruption and death down to the present time, we shall find that it has only grown broader, and darker, and deeper, as the population of the world has increased. The ancient Gauls and Britons of Europe, and the Indians of North and South America, were the same degenerate stock of their forefathers; and as all nations are of one blood, so have all a common inherent and incurable depravity, save only by the Gospel. None have ever been found—no, not one in all the lands of heathenism—who, previous to the instructions of divine revelation, were living in the fear and worship of the true God.

The question then being settled, that no heathen has been, or can be saved without the Gospel, the Church occupies ground of fearful responsibility in regard to their salvation.

As a branch of that Church, Methodism has a work, and a great work to do. She is the only Church claiming to be missionary in its entire character; and, according to her own professions, she assumes a responsibility equivalent to her strength, and the world has a right to expect from her, in proportion to that ability, more than of all other branches. It was once remarked by a gentleman, who contributed annually a large amount to the Methodist Missionary Society, on being asked why he did not give it to his own Church,

"The Methodists can accomplish vastly more with the same means than any other Church."

A century has passed away since her organization, when her founder announced "the world as his parish;" and much has been done for home and foreign evangelization; yet, what she has accomplished is scarcely a tithe of what she should have done. The Wesleyans have established missions in several countries bordering upon the Levant, in Africa, China, India, Australia, Ceylon, New South Wales, New Zealand, Van Dieman's Land; in the Mauritius, in the West Indies, Friendly Isles, Sweden, France, Germany, Ireland, the Norman Isles, Wales, and Scotland. These missions have been prosecuted with vigor and success, and the Church is enlarging her boundaries on every side.

The missions of the Methodist Episcopal Church have mostly been confined to the destitute in the United States and territories, embracing various Indian tribes. It has, however, not been altogether inactive in regard to the foreign field, having, as we have already shown, established missions in Africa, China, South America, and Germany.

This branch of the Church of Christ has not, by any means, filled the measure of her ability. Instead of a few missionaries abroad, she should have them widely diffused among all nations; and, with a zeal and earnestness characteristic of her ministry, she should be in the van of the missionary army, proclaiming the glad tidings of salvation to a perishing world.

It will not do to urge the plea of poverty, while God has poured upon her such unexampled prosperity. What she gives annually, for the support of missions, is so small, that, when apportioned among her membership, the sum is so diminutive it does not deserve a name; and, until she wakes up to the responsibility of contributing according to her ability, we need not expect that extensive and powerful

reviving influence which characterized her efforts when all was consecrated to the work of the world's salvation.

The field was never so white unto harvest as now. Every heathen country is now open to the Bible and the missionary, while one after another of the Catholic countries is yielding to the ingress of free inquiry, and religious and civil liberty. It is the duty of the Church to enter every door Providence has opened, and, carefully noting the signs of the times, be ready to follow up all indications, as faithful heralds of a free salvation.

# APPENDIX.

## MISSIONARY PAPERS.

It is very much to be regretted that the various addresses, delivered at the anniversary meetings of the Parent Society, are not to be found in the annual reports. Occasional brief abstracts were reported, but these are always more or less unsatisfactory. We have selected from various sources interesting papers on the subject of missions, which we shall here insert.

### THE DUTY OF THE CHURCH TO EVANGELIZE THE WORLD, BY REV. S. OLIN, D. D.

Resolved, That it is the duty of the Church to evangelize the world.

This, Mr. President, is a topic of my own selecting. It was not prepared for me, in the usual way, by your committee. They, I dare say, being practical men, and familiar with the entire history, as well as the present condition of this Society, would have chosen for me a theme more precise in its import and aims, and better adapted to the current exigences of your great enterprise. I know, at least, there is a prevalent sentiment—I think it very general—that there is no longer any need of recurring to first principles in the discussion of missionary interests: the Church knows its duty well enough already; and now there is no need of any thing more but earnest and urgent exhortations to the performance of it. I perhaps concur, in the main, with this opinion. I certainly think that the Church knows its duty, and that what we now want is right action: but I may differ with many in the degree of respect which I am constrained to pay to fundamental truths. These, in questions of moral and religious obligation, are always very near the surface—at once obvious and cogent, and not, as they are sometimes suspected to be, obscure and remote from common apprehension. It is because, from their massiveness and vast breadth, they not only quite fill up the field of vision, but extend far beyond it, that we often imagine we are looking on something

else, or perhaps on nothing at all, until, having ascended to the high places of faith, we are able to command a wider horizon. Then we begin to perceive, that the deepest and sublimest religious truths are precisely those that lie in closest proximity to the conscience and the heart, constituting deep and living fountains of motives and sympathies, while arguments derived from the accidents and exigences of the changeful present are but as wet-weather springs, which do indeed bubble and babble of a rainy day, but soon run dry. This, sir, is my theory—an erroneous theory it may be, into which I have fallen, from having been little acquainted with the progress and details of your work, and accustomed to look upon the missionary enterprise only in the entireness of its immense objects and obligations.

But, sir, strongly disposed as I am, in addressing an audience of Christian men, to make my sole appeal to great first principles, I should yet hesitate, but for my solemn conviction, that the sentiment is only half believed by the Church; I should hesitate, sir, to assign as my chief argument, this stale theological truism, that it is the duty of the Church to evangelize the world, because that is the only way of saving the world. I say, sir, it is my profoundest conviction, that the Church does not really believe this tremendous truth. It believes that the Gospel is an unspeakable blessing; that it is an excellent remedy for sin; that it is God's chosen and cherished way of lifting up our fallen race, and bringing many sons and daughters into glory; but that Christ's "is the only name given under heaven whereby men can be saved;" "that whosoever believeth not on him shall be damned;" that "idolaters shall not inherit the kingdom of God;" these are declarations which, as it seems to me, the Church is wont to receive with many grains of allowance, and with a most critical and imploring look to the context, in quest of whatever alleviations may be found in the shape of figurative language, or restraining clauses. On the contrary, such very special Scriptures as these, "In every nation, he that feareth God and worketh righteousness is accepted with him;" and, "When the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves;" these, and similar passages, which, at most, only teach that the perdition of a heathen man is not absolutely inevitable, are boldly isolated from all their relations, and expanded into an article of faith, the teaching of which is, that the case of the unevangelized nations is not altogether so hopeless as it might be, and as it is commonly represented to be. They may feel their

way along, in all compassion and Christian mercy, blindly and hardly enough; but they may yet get along and get to heaven, which is the main thing, without the Gospel. In their convulsive attempts to get away from the torturing conclusion to which the plain testimonies of God's word most plainly shut them up, men forget that the most grievous sin of idolaters is idolatry itself; that this is the prolific, polluted source of the abominations and defilements which the blood of Christ was shed to wash away, and that heaven is not shut against the unregenerate so much because they are guilty, as because they are unholy.

Sir, did the Church really believe the Gospel to be as necessary to the heathen as it is to us, there would be, at once and for ever, an end to her guilty repose. They who give full credit to such truths, do not sleep over them. It would be easier to find rest in our beds above the throes of an earthquake. The agonies of Laocoon and his children, dying in the coils of the serpent, were but pastime, compared with those of the Church, until she had either unlocked herself from the grapple of this tremendous conviction, or disburdened her conscience by a faithful consecration of her energies to the work of rescuing the world from its doom. And yet it is true, if the Bible is true, that while we dwell in peace, under our own vine and fig-tree, lifting up our songs of praise in the full city, and making vocal the green hills and valleys of our Christian land with the echoes of joyous thanksgivings to Him who hath redeemed us, bidding away the sorrows of life, and defying the terrors of death, by a sure trust in Christ, and bright, full-hearted anticipations of heaven—it is true, sir, that the myriads of unevangelized men are passing into eternity without a ray of saving light. They perish, sir, they perish. They live without hope, and die without a Savior; and we who are, for the good of the world, intrusted by Christ with the deposit and monopoly of his grace, withhold the only antidote for sin, and thus become, in no figurative sense, accessories to their guilt and their woe.

This great error—the error of thinking the Gospel not quite indispensable to the salvation of the heathen, leads naturally enough to another of like paralyzing tendency—to the error of doubting whether, after all, God really designs the conversion of the world to Christianity. The new views and interpretations of Scripture to which the existing discussion about Christ's second coming and personal reign has given birth, have greatly increased the incredulity, and with it, the supineness and indifference of the Churches on this subject. Those predictions of the universal

triumph of Christianity—the bright visions of millennial glory, which were wont to exert, on the pious heart, an influence so strong and hallowing, have lost, with multitudes, their significance and power. They no longer admonish us of duty, nor insure victory to the militant Church, but rather prefigure revolutions above the sphere of human agencies, and ulterior to the catastrophe of the existing dispensation. As in other great errors in religion, the mischiefs of the new system have far outrun its actual progress, and it has shed the blight of a chilling skepticism on many minds, by far too sane and enlightened to give credit to its dogmas.

Sir, if I do not greatly mistake the indications, on all sides but too observable, there is a yet larger number of professed Christians who hold that the Gospel is to be carried to all nations; but do not quite believe that this is a work for men to do. They regard what is said in the Bible about the universal reign of righteousness in the earth, not altogether as a figure or a fiction, but rather in the light of a mystery, the import and conditions of which God will, in his own good time, take care to satisfy. In short, they coolly throw back the onus of carrying out his own plans upon the Almighty, and shelter themselves from the reproaches of indignant Heaven and a perishing world by uttering, with a grave face, and in tones of much solemnity, some common-places about the unfathomable depths and the vast resources of the Divine wisdom and power. Sir, the Church has never yet carried to the Bible and to its own conscience a more serious question than this, Has Christ left the propagation of the Gospel to the piety of his followers? Yes, sir, he has. He has promulgated no other plan: he has provided no other agency. "Go ye into all the world, and preach the Gospel to every creature; and lo, I am with you alway, even to the end of the world," is his sole and plenary commission. It comprises, within the limits of a proverb, our duty and our dependence. The living ministry—the sustaining grace and the inworking Spirit—the apostolic mission—the day of Pentecost—knew and needed nothing more. By these the redeemed world is to be converted. There are no other agencies, better or stronger, held in reserve. There are no occult saving principles or appliances yet to be developed. The light which we conceal, the Holy Ghost which we restrain, the preachers which we refuse to send—these are God's chosen, predestined means—his potent remedies for the healing of the nations. He knows no other; he will employ no other; and he means to leave upon our souls the responsibility

of using or neglecting them. Sir, I am giving utterance to the most fundamental and even thread-bare truths of our holy religion, out of the simplicity and fullness of my heart; and yet I am probably looked upon by hundreds who hear me, as a man seeking to produce effect by a play of paradoxes, and stooping to the low arts of a declaimer. So frightful is the discrepancy between our manifest obligations and our actual performances, that we sponta neously and imperceptibly seek to diminish the distance, by bringing down the standard of duty. We cannot choose—perhaps we could not endure to look our responsibility and our delinquency full in the face. The spirit of man is not stern enough nor stout enough to bear the storm of self-reproach which falls upon us by the admission that we hold, for the human race, the keys of heaven, and will not open to them its everlasting gates; that we are made of God sole dispensers of the waters of life, and yet leave the perishing nations to the mockery and the curse of dry and broken cisterns.

Yet this great truth, that God holds the Church responsible for the evangelization of the world, which we shrink away from when contemplated in the gross, and armed by the terrors lent to it by our own consciousness of neglect and guilt, is clearly and willingly recognized in all the plans and movements of our Christianity at home. What parent does not feel and admit that he is accountable for the moral and religious principles of his children? What Church holds itself at liberty to neglect the watchful training of its rising youth? What voice would not swell the outcry of astonishment and indignation against a Christian denomination that should merely provide church room for its own communicants, and leave all without the narrow pale to vice and profligacy? Would not the stones have remonstrated against our American Churches, had they left the teeming population of our great western valleys without a living ministry, or to accidental supplies? And yet, every one of these instances contains a clear admission that the disciples of Christ are the depositories of his truth and grace, which they hold in trust for all who have been redeemed by his death. We are constituted, in the highest possible sense, our brother's keeper, and his blood will God require at our hand. It is their distance from our own doors that makes us so blind to the condition of the heathen, and so deaf to their cry for help. And yet our wheeling sphere bears them on daily before the presence of Him who sitteth on the circuit of the heavens, and the voice of their unutterable woes finds access to his ears along with our

songs of thanksgiving and praise. We stand side by side, before the great Father and Redeemer of all—the elder brother and the heir of the inheritance, spurning away from the paternal mansion the prodigal son, who has wasted his substance, and grown haggard by feeding on husks.

The distance, which proves such an obstacle in the way of our sympathy, is none before our cupidity. Our merchants bring spices from Sumatra, and ivory from Timbuctoo; and the accursed trafficker in slaves reaches the Niger, despite of pestilence and poisoned arrows. Our naturalists can show you rare plants and curious shells from cannibal Borneo; and our virtuosos lackered ware from impenetrable Japan. Six months have hardly elapsed since England planted her proud standard in Canton; and already an American embassador, with his retinue of secretaries and attachés, is on the wing in quest of guaranties for commerce, and to see well to it that we fare no worse than the most favored nation in the matter of buying tea. But as yet we hear no serious movement for sending out more missionaries, or establishing new missions. One-third of the human race, hitherto deemed nearly inaccessible to Christian efforts—three hundred and fifty millions of polluted heathen suddenly stretch out their hands, which they have so often lifted up before their idols, or kissed to the moon and stars of heaven. And the response which our American Churches are preparing for this Macedonian call, and which they will soon make, unless God shall interfere with his Spirit to save them from the sin and burning shame of doing such a deed, is the recalling of missionaries, and the disbanding of schools. The message with which we are going to satisfy a population twice as great as Christendom, who ask us to come and save them and their children from hell, is this: "Our staple products have fallen to very low prices, and the profits of trade have declined many per cent. We are trying to economize, and are looking out for better times. For the present we must curtail our foreign operations. We hope to give a better account of your grandchildren, but must leave you to get along with your idols as well as you can." This is the practical answer our Churches are about giving to Africa, and China, and India; and after we shall have pronounced our decision, I do not see how we can any more hold up our heads—I will not say in the world and before men—but I do not see how we can hold up our heads before God; I do not see how we can kneel before him in our closets, or appear in our beautiful houses of prayer, or at the sacramental table, or with what face we can

offer our children to him in holy baptism. I do not see how we can have the courage to ask his blessing on our growing corn and garnered harvest—on our happy homes and freighted ships.

Can the Church maintain and extend her aggressive movements in these hard times? This is the practical question that just now confounds the wisdom of the wise—under the pressure of which many of our benevolent institutions are reeling like a drunken man. Grant me but the benefit of one concession, and I will dispose of this question. Are all the living and the dead, both small and great, to appear before the judgment-seat of Christ, to be judged according to his Gospel? If this is a truth taught in the Bible, then we can go on, and, at all events, must go on. We act under impulses strong enough to carry us through this crisis, and every crisis. We have a motive that, in the last extremity, will bring thousands—that will bring fortunes—to the sacrifice, as freely as we now give dollars.

Sir, it is treason against divine Providence to admit, for a moment, that the Church ever lacks the material means of doing all its duty to Christ. I wish I had time to show how the great truth in religion, that "godliness is profitable for all things," is also a great truth in political economy. I can only stop to affirm it, which I do deliberately, as the result of all my observations, in different parts of the world. The most degenerate branches of the Christian Church do yet retain enough of the vitality of the Gospel for the clear illustration of this principle. The Copts, in Egypt, are always better housed, and clad, and fed, than their Mohammedan neighbors. Armenians and Greeks, in spite of grinding oppressions and extortion, are always more thrifty and successful in business than the Turks, with all their advantages, as the favored and ruling cast. Protestants, in Catholic countries, are, by the testimony of all parties, better livers, and richer than the professors of the opposite faith. To take an example from a single neighborhood; wherever, in a country village or parish, there is great liberality and spirit in building churches, and endowing schools and academies, and in promoting all pious and benevolent enterprises, there, with all reasonable certainty, will be found the most sure and rapid advancement in wealth and civilization, the best roads and bridges, the neatest yards and gardens, the whitest houses, and the best cultivated farms. There is, in all this, both a sound philosophy and an overruling Providence. Minds addicted to meditating on great truths, and comprehensive plans for doing good, insensibly acquire an expansion, and a practical cast,

well adapted to insure success in the business of life. Doubtless, too, the hand of God is in the phenomenon, and the barrel of meal and the cruise of oil, consecrated to piety and charity, are sure to spend well. The silver and the gold are the Lord's, and the Church was never the poorer for the multitude and costliness of its offerings.

This argument does not go the length of denying that true Christians are liable, like other men, to the casualties of business and the vicissitudes of affairs, nor that our benevolent enterprises are now suffering the most serious embarrassments from the same causes; but, to my mind, it does suggest the deeper question, whether the offerings of the Church to the missionary treasury, inadequate and scanty as they have ever been, have not yet been greater than their faith—more numerous than their prayers—whether the missionary movement is not far in advance of the missionary spirit. I do not hesitate to declare that this is my most solemn and mature conviction, and that it is the true and chief source of our difficulties. The novelty, and even sublimity of the enterprise—the new and strange facts brought to light in missionary reports—the stirring appeals of the press and the platform—the extent and the glitter of our machinery, stretching out through all the land—have, one and all, had the effect of waking up an interest in this cause widely different from a true Christian sympathy for perishing sinners, or a pious concern for the honor and will of the Savior. Such auxiliaries, of course, fail in the day of trial, and to such a day God will surely bring this, and all our Christian enterprises, for the very purpose of testing the soundness of our principles, and the strength of our loyalty.

And now, sir, I have proceeded in my very general, though, I hope, not unprofitable remarks, until I have, undesignedly, reached and defined what I conceive to be the precise position of the Missionary Society of the Methodist Episcopal Church. I must preface the little I have to say on this more special aspect of the subject, by declaring, that I do not remember, ever before, to have felt such a burden of responsibility, or so intense a desire to give utterance to sentiments, which, by God's blessing upon them, may be of salutary tendency. For many months past, this has been with me a sore topic; and, when asked, as I often have been, what I thought of the state and prospects of our missionary work, I have shaken my head and said nothing, because I did not know what to say. To-night, sir, in the fear of God, and here in the midst of my brethren, I mean to speak freely, and I certainly

never in my life felt less disposed to pay a compliment, or cloak a sin.

There is something fearfully ominous in the recent history of our Church: distancing all others in progress, and nearly doubling any other in numbers—increasing by nearly one hundred and fifty thousand converts in a single year—blessed with unexampled spiritual prosperity in all its borders—and yet, in this most missionary age, contributing scarcely ten cents a member for all missionary purposes, foreign and domestic, and turning pale at a debt of forty thousand dollars—doing almost nothing in the great work of converting the heathen, and, after having abandoned a part of that work already, faltering, and taking counsel if it be not advisable to give up the rest. I am wholly unable to contemplate this subject without dismay, and very heart-sickness; and believing, as I do, most religiously, that, in the present age, indifference to missions is tantamount to a denial of Christ, I should look upon our prospect with absolute despair, but for my strong confidence in the sound integrity and ultimate right action of the Church.

I think we do well to begin by confessing that the true missionary spirit has never prevailed very extensively among us. I refer, chiefly, in this remark, to foreign missions. Our itinerancy is itself a system of home evangelization, and gloriously has it fulfilled its mission in many parts of our own land. But, so far as the salvation of the heathen world is concerned, we have certainly done vastly less, and, I think, felt less, than our sister denominations. The subject has never been brought home to the heart and conscience of the Church. With the exception of some of the large towns, and a very few country places, little or no interest is felt in the matter. One seldom hears, either in the pulpit or the prayer meeting, a full, fervent supplication for the salvation of the perishing nations, though it is usual enough to listen to some sententious petition on the subject, mixed in with the common forms about the poor and needy, the afflicted and the destitute. The monthly concert is little known among us, except in name. I know not by what agency or authority it was done; but nominally, and in form, a day was set apart for it: but, I believe, it has had little or no effect, beyond that of affording an apology for declining to unite with other Christians, in this most catholic and Christian duty. Once in a year, perhaps, on a set occasion, a sermon is preached on the subject of missions, and the preacher, a little conscience-smitten, or ashamed to go to conference without something to show, gathers up the slender offerings of the people,

who make them in a yet colder spirit. The result of all is, a hundred thousand dollars or more are collected from a million of Methodists, but a small portion of whom give themselves any further concern about the matter, beyond paying over of so much money. It comes into the missionary treasury, like taxes paid to the state, unsanctified by agonizing prayer, and fervent, outbursting love for the dying souls whose claims have called it forth. Now, whether our annual income is much or little, if the heart and the earnest prayers of the Church are not given with its silver and gold, there is an end of all hope for the successful prosecution of the missionary enterprise. Good coin, however got, will pay your debt; and if, now and then, a man can be found so far in advance of the common low standard of piety as to offer himself to the missionary work, it will purchase his outfit, and pay his passage across the sea. Beyond that point, however, there is a work to be done which money cannot do—which depends for its success, not more, but even less, upon the diligence and pious zeal of the missionary, than on warm, loving, interceding souls at home. The salvation of the heathen is a great work, which, in God's economy, can only be accomplished by great faith and many fervent prayers. If, sir, your indefatigable treasurer, in his various endless efforts, in quest of ways and means, should even find the philosopher's stone, and be thenceforth enabled to transmute into gold the baser metals that pass through his hands, or, should he discover a mine of silver as rich as Potosi, it would all be but so much trash, with no fitness to be employed in this great work of God. The transformation wanted is that of the spirit of the Church—its deep, abounding piety—the rich mine whose treasures can open for us the barred gates of idol temples.

I think, sir, I have pointed out the true source of all our difficulties. It is not the poverty of the Church. On the contrary, with some partial exceptions, extending only to the smallest portion of the country, the Methodists, as a people, are not poor They generally hold their full average share of rural wealth, and constitute a large fraction of our staple, agricultural class. No, they are not a poor people, but are well able to live and give. Nor are they a niggardly people. On the contrary, I am not aware that any well-founded claim upon their liberality and piety was ever fairly brought home to their judgment and conscience in vain. Witness the churches and parsonages they have erected, the schools they have endowed, the charities they have sustained. And then they are a warm-hearted people—a people of ready,

strong sympathies, eminently fervent in spirit; and, in all their religious exercises, the very men, if the right chord is struck, to give themselves away to high and generous sacrifices for Christ and his purchased seed, and to move high Heaven by mighty intercession.

Our business, first of all, must be to bring our own hearts, and those of the Church, into harmony with our duties. This can be done. By the grace of God it can be done effectually—speedily done. Most of all, our ministry wants a deeper baptism into the missionary spirit. The living ministry is God's chosen agency for saving the world. It is the grand agency in every Church. Under our economy, it is eminently the *primum mobile* in every holy enterprise. Evidently and undeniably, there has been a great decline in the true missionary spirit among ministers. Time was when our goodliest young men had great searchings of heart, and took prayerful counsel with the elders about going to the dying heathen. God send that that good Spirit may fall again upon the sons of the prophets! Let us revive the monthly concert, and make alliances with good men, of all names, who will covenant to besiege the throne of grace in behalf of them that perish! Let us, as ministers, band together, ourselves, and exhort the people to come to our aid, to offer daily, in our closets, one earnest, deliberate prayer, for the salvation of the heathen! These preliminaries well settled, I apprehend no more serious difficulty about funds. One cent a week, from each of our members, would give us an income of half a million; and every minister, and every layman, whose opinion I have ever heard on the subject, has concurred in believing that, beyond all doubt, such an amount may be had in any church where the preacher will try to get it.

I will conclude, sir, by avowing an opinion which I have held, with unchanging convictions of its correctness, for more than ten years. I propose it, with all deference, to older and wiser men; but I will not refrain to speak at a time like this—a crisis of peril, and, to many, of temptation and despondency—when it is usual to invite subalterns to the council, and even to admit common soldiers. The opinion is this: as soon as we can possibly dispose of present difficulties and embarrassments, we ought, by all means, to enlarge our plans, and engage in larger and more varied operations. It will arouse the Church, and conciliate its confidence and faith. Many think we have attempted too much. It is beyond all question, in my mind, that we have erred and sinned by attempting too little. We ought to have taken ground in India twenty

years ago. The vanguard of our host should stand upon the shores of China ere six months more are gone. Our proportionable share of the work of converting the world gives us a hundred million of immortal men to our watch-care and tender mercies. It is high time that we ceased to palter in this business—time to stretch out our hands, and sow liberally, by the side of all waters.

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## A CRY FROM THE HEATHEN.

"No man careth for my soul."

CHRISTIAN READER,—These words may be considered as the cry of millions of perishing sinners. Look around you, on the face of the earth, and see how small a portion of it is illuminated with the light of Christianity! How few of those for whom Christ died have drunk of the water of life, or tasted of that bread which was given for the life of the world! If a poet could say, with any degree of propriety,

> "A part how small of this terraqueous globe
> Is tenanted by man, the rest a *waste*,"

with how much greater propriety may we say, How small a part of this same globe, even where it is "tenanted by man," is inhabited by Christians! The rest is, indeed, "a waste-howling wilderness"—*a moral wilderness*, inhabited by *heathens*.

In our present appeal on behalf of the heathens, and of missionary enterprise among them, we shall show, I. What we mean by the term "Heathens." II. State their number, as nearly as can be. III. Their present condition. IV. Their claims on us. V. The carelessness of Christians respecting them. VI. Our duty in reference to them.

### I. *Definition of the term "Heathen."*

According to Johnson, Crabbe, and others, it is derived from the German *heyden*, Saxon *haethne*, or Greek ἔθνος, and signifies, primarily, "a nation, people, race." 2. "Those nations unacquainted with the covenant of grace." 3. "Wild, savage, rapacious, cruel."

Formerly the world was divided into two great classes; namely, Jews and Gentiles. The Hebrews then called the Gentiles by the general name of *Goïim Ethe*, which signifies "the nations that have not received the law of God." In the time of St. Paul, we find the terms "*Greeks*" and "*Barbarians*" were much in use. The Greeks were looked upon as "learned and polished;" the

barbarians, as "ignorant and rude." In the time of Constantine, idolaters were called *Pagans*, from *pagas*, a village, because the worshipers of idols were driven from the cities and towns into villages. "*Heathens*" and "*publicans*," in St. Paul's time, were not accounted fit for the Church, being ignorant, Atheistical, and idolatrous. The term now generally means the same as Pagans; although, strictly speaking, a man might be a heathen, and not a Pagan, as Confucius and Socrates were Gentile heathens, but, probably, not worshipers of idols. In this appeal we shall include Pagans, Jews, Mohammedans, and those Christians who may be considered as retaining the *name*, while destitute both of the principles and *power* of godliness.

Of all these it may truly be said that they are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise; having no hope, and without God in world."

II. *The Religious condition of the world.*

The entire population of the world, according to the most approved geographers, is estimated at 1,000,000,000; and, of this population, there are 630,000,000 of Pagans, 100,000,000 of Mohammedans, 56,000,000 of the Greek Church, 14,000,000 of Jews, Armenians, and others, 130,000,000 of Roman Catholics, and the remaining portion, consisting of 70,000,000, are Protestants.

III. *The condition of the Heathen, moral and religious.*

1. The Chinese are, perhaps, as a nation, the happiest people on earth, because they are the least afflicted with the desolations of war. They are eminently lovers of peace, and, while other nations are mutually destroying each other, they enjoy the advantages of undisturbed tranquility; they multiply in security, and eat the fruit of their doings in peace. But, though marriage is sanctioned by the many, celibacy is sacred among the few. "The convents of the Boures—or priests—contain little less than a million of persons devoted to celibacy;" and, on the other hand, the order of God is violated by the practice of polygamy. "Parents, in China, who cannot support their female children, expose them on the roads, and are allowed to cast them into the rivers. It is the duty of the police, in Pekin, to employ certain persons to go their rounds at an early hour in the morning, in order to pick up such bodies of infants as may have been thrown into the streets in the night. No inquiries are made; but the bodies are carried to a common pit without the walls, into which all those

that may be *living*, as well as those that are dead, are thrown promiscuously. And, when it is recollected that dogs and swine are let loose in the streets, we may well conceive what will sometimes happen to exposed infants, before the police carts can pick them up. It is computed that about twenty-four infants, in Pekin alone, are carried daily to the pit of death. The Chinese have no positive laws against infanticide." Some *philosophers*, so called, have presumed to say that the precepts of Jesus Christ, which enjoined "brotherly love," were borrowed from the laws of Confucius. If so, then those laws ought, at least, to be found in China, and in operation there at this day. But, so far from any thing of that kind being likely to be the case, "the existing law is, that if a wounded man be taken into the protection and charge of any person, with a view to effect his recovery, and he should happen to die under his hands, the person into whose care he was taken is liable to be punished with death, unless he can prove how the wound was made, or that he survived it forty days."

"A respectable French missionary, happening to call at the house of one of his converts just at the time when a new-born infant was given into the hands of its father to drown, insisted on baptizing it, that he might have the satisfaction of saving the soul of the child. The missionary prolonged the ceremony in order to give time for the flame of parental affection to kindle. When the ceremony was ended, 'Now,' says the missionary, 'I have done *my* duty.' 'And *I*,' rejoined the man, 'will do mine,' and hasted to deliver it again to its mother.

The *religion* of the Chinese is idolatry, under various forms. "At one of their idolatrous feasts," says an eye-witness, "I inquired what they would do with their god when the feast was over." They answered, "Burn him." The Buddhists, in China, worship the devil, believing him to be the author of evil. This they do in order to appease him. Like the Ceylonese, also, they abandon their sick to die in solitude, lest they should catch the disease. At some of their idolatrous feasts they burn gold paper, believing it will become money in another world; and thus they think to assist their poor departed friends to escape the infernal regions, and to gain a place in happier climes. Though respect is due to parents, and though the Chinese are remarkable for this practice, yet it is evident they carry it too far; for if children give their parents abusive language, they are strangled; and if they lift up their hand against them, they are put to death. "There is no country in the world," says a modern geographer, "in which

the women live in a greater state of humiliation than in China." Though the Chinese have temples, and different kinds of worship, yet it seems they have no congregational worship, not being permitted to assemble in crowds on any occasion. Every day in the *year*, except the first and the last, is devoted to labor, so that they have no Sabbath, nor set days for religious instruction. "Among their good qualities," says Mr. Morse, "are industry, perseverance, punctuality, veneration for parents, good-humor, and courtesy of manners; and among their vices, are an entire disregard to truth, and unparalleled skill in the art of cheating."

Such is the condition of the best portion of the Pagan world, where the religion of nature is exhibited in its most uncontaminated form—where polygamy, concubinage, infanticide, superstition, juggling, and idolatry, can grow to any degree of luxuriance, unchecked by those holy laws which require mankind to love God with all their hearts, and their neighbors as themselves.

2. But it is in *India*, chiefly, where the British arms have opened a way for the introduction of the Gospel, and the missionaries of the Christian Churches of England and America have penetrated into the deepest and darkest recesses of Paganism, that we see this religion of nature standing out in bold relief upon the wall of her temples, and exhibited in perfection—where ignorance of God, "as dark as midnight gloom," envelops the human mind—where superstition, of most gigantic growth, stalks through all the land, defying the armies of the living God—where the strongest proofs of devotion are obscenity and blood. Here the distinction of *cast* prevails, and the doctrine of "stand off, I am holier than thou," reaches even to the domestic circle. Here it is that the deluded *Fakeer* holds up one arm, in a fixed position, until it becomes stiff as death; or clinches his fist until the nails grow into the palms of his hand; or turns his face over one shoulder, keeping it in that position until he cannot turn it back again; or lies upon a bed of wood, filled with pointed spikes, without changing his position for a moment. Here the devotee throws himself, from an elevation of eight or ten feet, upon packs of cotton filled with lancets; or suspends himself in the air, by means of a pole, a rope, and hooks thrust through the flesh of the shoulder-blade, or integuments of the back; or dances through the streets, with cords introduced between the skin and the ribs, drawn backward and forward, in honor of his idol. Here females are immolated by thousands in a year. "I have seen," says an eye-witness, "from my window, one morning, *sixteen* females, with pans of water fastened to their

sides, sink themselves into the river, a few bubbles of air only arising to the surface of the water, after they were gone down." "I have seen," says another, "the widow *buried alive*, and trodden into the earth, by her nearest relations." "I have seen there widows," says another, "*burned* on the funeral pile with their deceased husbands, and might have seen more if I had been so minded." "It is estimated," says another account, "that, throughout all India, one widow is thus destroyed, on an average, every four hours, at the lowest computation." *Think of this, ye daughters of Columbia; think of this, ye American mothers!* "One every four hours." TWO THOUSAND IN ONE YEAR! *Now, as the sun's rays, when collected in the focus of a lens, burn fiercely, so the truth, when brought to a point, makes us feel! Suppose, then, these two thousand widows were your countrywomen, and that they were all collected in one day, and burned in one pile! What Christian could endure the sight? Suppose that, in that number, you had a mother, and a sister, or a daughter, how would you feel? And is the evil less, because it is done at intervals, and at the distance of ten thousand miles? Alas, it is not!*

It is in *India* that the devotee offers himself a willing sacrifice to his Juggernaut. His body is crushed beneath the wheels of the ponderous machine that supports the senseless idol, and his flesh is given to the fowls of heaven.

If "there is no country in the world in which the women live in a greater state of humiliation than in China," as Mr. Blake asserts, let us see how it is with females in *India*. "Among the tribe of Rajpoots," says the late Rev. Mr. Ward, Baptist missionary at Serampore, "every mother puts her female child to death as soon as it is born, or if the *maternal* feelings overcome her scruples, the father perpetrates the horrid deed."

*The education of females, in India, is entirely neglected.* "There is not a single girl's school," says Mr. Ward, "in all India. Millions of the sex that can neither read nor write! In childhood and youth they have no education, no cultivation whatever." Surely they cannot be in a much greater state of humiliation than this, even in China! O that some Whitefield would rise from the dead, and plead for these females; or that his mantle would fall on some one, who, with the true missionary spirit, should go through the land, preaching missionary sermons everywhere, and plead as eloquently for the establishment of a female seminary in India, as he did for an orphan house in Georgia! God of mercy, when shall all thy children, of the race of Adam, hear the voice of the Son of God, and live? When shall the means which thy

wisdom has devised to bring home thy banished ones, be in full and active operation?

"Lord over all, if thou hast made,
Hast ransom'd every soul of man,
Why is thy grace so long delay'd?
Why unfulfill'd the saving plan?
The bliss for Adam's race design'd,
When will it reach to all mankind?"

3. The condition of females among the heathen is thus described in a late work on geography: "It is common, among the *Mohammedan nations*, to consider them as being without souls, made only to be the slaves of man, and the instruments of his pleasure. *Pagans* generally place them in the same rank with their domestic animals, and treat them in the same manner. In *China*—and in some Catholic countries—they are often obliged to drag the plough, and they usually perform the most severe labors. In half-civilized countries, those who do not labor are bought and sold as prisoners and slaves." This is the case in Turkey. "In Constantinople," says another geographer, "there is a market for slaves of both sexes; and the *Jews* are the principal merchants, who bring them to be sold. There are great numbers of girls brought from Hungary, Greece, Candia, Circassia, and Georgia, for the Turks, who buy them for their seraglios."

4. The Persians are mostly *Mohammedans*. The monarchs of Persia place almost the whole of their grandeur, and of their enjoyment, in the number and beauty of the women of their seraglios, which they select from among the fairest, either taken captive in war, or born in their own dominions. "A Persian will never blaspheme the name of his God, but he will invoke him without occasion. He will, one moment, pronounce that sacred name with the same lips which, the next, are pouring forth the grossest obscenities." It is with the Persian as with many other Asiatics; "he will outwardly exhibit the *bark of all the virtues*, while the *sap of vice* will circulate through all his actions." The females of Persia receive no other than what may be termed a *physical* education, the care of their *morals* being left to nature, till the moment when example corrupts them. "The Persian women," says Mr. Scottwaring, "are totally devoid of all delicacy; their language is often gross and disgusting, abusive and indelicate, in the highest degree."

5. Some of the nations of the Tartars acknowledge a supreme Being, the creator of all things. Goodness, they say, is his essence, and it is impossible that he should do an injury. They, therefore,

address no prayers to him; but believing also in the existence of a malignant spirit, the author of all evil, in order to appease his wrath, they offer up sacrifices to him, and consider that they render him propitious by getting *drunk*, for *drunkenness* is considered by them as a religious practice, and the basis of all their solemnities.

6. In JAPAN *suicide* is set up as the most heroic of all actions. In the SOUTH SEA ISLANDS, *wars* of the most ferocious character, and *cruelty to captives*, are practices that prevail everywhere, and *polygamy* and *prostitution* abound in every place, save where the light of the Gospel has shed its purifying influences, and driven those works of darkness from the habitations of men. In NEW ZEALAND, *war* is all their glory; they *kill* and *eat* their prisoners, and consider the supreme Being as an invisible man-eater, and regard him with a mixture of hatred and fear. On the whole, we may safely aver that among these nations ignorance, superstition, error, cruelty, female degradation, idolatry, and the grossest immoralities abound to this day; and if in the days before the flood, when there was no *priestcraft* to corrupt, "the earth was filled with violence, and every imagination of the thoughts of man's heart was only evil continually;" and if in the best days of Greece and Rome, when *Philosophy* had done her utmost to make men virtuous, they were "filled with all unrighteousness," we need not wonder, that where the nations of the earth are "wholly given to idolatry," and wickedness is unchecked by any law, human or divine, and has received the sanction of a thousand ages, the moral nature of man is "full of wounds and bruises and putrefying sores," the millions of the family of man are perishing for the lack of knowledge, and the voice of their cry is, "No man careth for my soul."

7. Let us now look at AFRICA, that quarter of the world where the sciences had their birth; where once flourished numerous and opulent kingdoms, and thousands of wealthy cities; where the rival of Rome was situated, and the *wise men of Greece* went to perfect themselves in "learning and wisdom;" where the great Jewish legislator was born, and the alphabet was invented; where those everlasting monuments of architecture, the pyramids, lift their summits to the skies. Yes, the African race, "the descendants of Ham, found the regions of the Nile a morass, and converted it into the most fertile country in the world. They reared its pyramids, invented its hieroglyphics, gave letters to Greece and to Rome, and through them to us." "The country of the Pharaohs was undoubtedly the parent of art and science, the great luminary

of the ancient world. At a period when the soil of Greece and Italy was covered with primeval forests, affording shelter only to wild beasts, or to a few 'roving barbarians,' hardly less ferocious, the valley of the Nile was occupied by a people who had already built temples in honor of their gods, and reared columns to commemorate their kings. Nor does this high antiquity rest merely on doubtful chronologies, or vague antiquarian speculation. On the contrary, it is demonstrated by facts, about which there neither is, nor can be any controversy."

But what is the condition of Africa now? Alas! we know little more of her now than we do of a kingdom of wild beasts; and the reason is very apparent. "The glory is departed." "The crown has fallen from her head." Her love of learning, of the arts, and of the sciences is gone. Carthage is no more. Thebes is fallen, and the renown of Egypt and of Ethiopia is only known in the records of history. But this we do know, Africa has been *degraded*, *oppressed*, and *insulted*. She is surely a nation "meted out and trodden down, scattered and peeled." She has been robbed of her children at the rate of a hundred thousand yearly, by the execrable, the iniquitous, the cruel, the inhuman *slave trade*. The horrors of that abominable traffick no tongue can tell. The sufferings of the slaves no pen can describe. "Which of the sands of her desert has not been steeped in tears, wrung out by the pangs of separation from kindred and country! What wind has passed over her plains without catching up the sighs of bleeding or broken hearts?" What part of the ocean has not ingulfed one or more of her hapless sons or daughters, on their way to the land of servitude? What part of the soil of the West Indies—and would to God I need not say of this land of liberty—has not been crimsoned with the innocent blood of her children? "The day" of final retribution only "shall declare it." It is not for me to lacerate the feelings of a Christian community with a description of such deeds of darkness. I would rather say, "O that my head were waters, and my eyes a fountain of tears, that I might weep night and day, for the slain of the daughter of *that* people."

It is predicted that "Ethiopia shall stretch out her hand unto God," but it is not said whether she shall "cry for vengeance" on the Cains of Christendom, or whether she shall say to the lovers of learning among us, "Give us of your oil for our lamps are gone out," or whether she shall lift up her voice in prayer to God, that he would send her help from the hill of Zion. In either case Christians need to take the alarm. If all the blood of Europe and

America were shed in one year, it would not atone for the injury AFRICA has sustained; and she can only be repaid by a full and free offer of *that blood* which alone can cleanse from all sin, both hers and ours.

8. Now let us look upon America—the long, and the wide-extended continent of America—stretching from the arctic regions in the north, to the antarctic in the south; and almost from the coast of Africa on the east, to the continent of Asia on the west; including all the tribes of Indians, from the savage Esquimaux to the half-civilized Mexican. Let us look at them in every aspect: 1st. As to their physical force. 2d. Their political importance. 3d. Their civil character. 4th. Their intellectual advancement. And 5th. Their moral condition. As to their physical force, it is as nothing. It is like a bundle of rods without a band—a manifold cord untwisted, or a rope of sand. For want of union they have no strength, except to destroy one another. As to their political importance, it is comparatively nothing. They have the names of tribes and of nations, and that is all. As to their civil character, they have neither history, arts, sciences, nor laws, and are governed rather by manners than by statutes. As to their intellectual advancement, they know no more now than their fathers did three thousand years ago. They have neither *new inventions* nor *improvements* upon the *old*. A bird's nest, and a beaver's habitation, discover more of geometrical proportion and mechanical skill, than the finest of their wigwams. And as to their moccasons, their wampum, and their carvings in wood, there is more of beauty and symmetry displayed in the construction of a honeycomb than in all that they have done since the days of PELEG; and the few arts that JABAL and JUBAL and TUBAL-CAIN taught their fathers, they have forgotten days without number. The use of the *plough*, the *spade*, and the *loom*, they know nothing of; and the *pen* and the *printing-press* are as useless to them as a telescope would be to the blind. Their philosophy is without experiment. For mathematics they have neither figures nor instruments, and their astronomy is without calculation or demonstration. Their chronological tables are made with a knife, and their maps and charts are drawn with a piece of charcoal on the inside of the bark of a tree. They navigate without rudder or compass. The moon is their chronometer, and they make their observations with their eye. They carry on trade without books, and correspondence without posts. The heavens and the earth are their library, and all their researches are guided by tradition and instinct. The

faithful letter brings them no intelligence from afar, and the "daily paper" never opens its pages to their view. The timber in the forest, the marble in the quarry, and all the precious metals are valueless to them. No flocks of sheep graze upon their hills, nor lowing herds feed in their meadows. The noble horse feeds not in their pastures, nor for them does the patient ox bow his neck to the yoke. No thickly-peopled cities adorn their plains, nor towering spires grace their landscapes. No majestic merchantman rides upon their waters, bringing home the treasures of a distant clime, nor milk-white sail floats down their rivers, bearing to the distant port the product of a hundred farms. Heaven does them no injustice in withholding "five talents," as long as they bury "the one" they have in the earth. The busy hum of an increasing population breaks not upon the silence of the air, through all their immeasurable forests. No "district school" has ever witnessed "an examination" of their little men, nor "growing institution" called forth the latent powers of their "Newtons" and their "Franklins." Their "Miltons" are all "mute." Their "Homers" never sing. And would to God we could say their "Cromwells" were never "guilty of their country's blood," and that their "chiefs" had never "shut the gates of mercy on mankind." But it is not so. Those "simple and happy people," as some *philosophers* would call them, can imbrue their hands in their fellow-creatures' blood. They can fight with as much ferocity as the most ferocious, and treat their prisoners with as little magnanimity as any people on earth—the New Zealanders not excepted. And if they can remember a kindness, they also can remember an injury, and "nurse their wrath to keep it warm" for years, till, like a fire pent up at the bottom of a volcano, it breaks forth at last in the most terrible fury, and spares neither age nor sex, until its vengeance is fully satisfied. Without letters and without laws, no wonder that they remain "fugitives and vagabonds in the earth;" that creation languishes around them, and dreariness and desolation reign in all their horrors. No wonder that the earth refuses to produce the corn, and multiply the grain, where man refuses to cultivate the soil, and that all-prolific Nature, who, with her ample means, would support countless millions of animated and intelligent beings, mourns through all her wilds as a solitary widow,

> "While all her flow'rets bloom and "blush unseen,"
> "And waste their sweetness on the desert air."

The above is but a faint and feeble description of the true state

of the world. It is a landscape view, placed at such a distance that nothing but the rough mountains, deep valleys, and dense forests can be discerned; nothing can be seen distinctly. The telescope of history and the eye of faith must be employed in order to discover the frightful precipices, the deep morasses, the dreary deserts, and all the "crooked things and rough places," of the scene of missionary enterprise. "THE FIELD IS THE WORLD," and we can see it as it is, only by making an actual survey, or by consulting all the missionary reports up to the present time.

The case, however, is too plain to be denied. "Faith," which "is the evidence of things not seen," tells us it is so, and that it has been so for more than a thousand years. And it will remain so, unless Christians awake and put their armor on, and make an attack upon the empire of darkness. Let us now consider,

IV. *The claims of the Heathen on Christians.*

That they are destitute of the bread of life is a fact. Who among them has ever heard of Christ's holy incarnation, spotless and useful life, mysterious agony in the garden, passion on the tree, and obedience unto death, glorious resurrection, triumphant ascension, and powerful intercession at the Father's right hand? Who among the heathens has ever heard that "God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish but have everlasting life?" This is the doctrine that they must *hear* in order that they may *believe*. This is the doctrine that they must believe in order to *be saved*—unless the mercy of God can reach them in some other way. "But how shall they hear without a preacher, and how shall they preach except they be sent?" And who shall send them, and by what means shall this be done? "There is no need of it," says the cold, calculating professor. "We have too many heathens at home; let them be converted first," says the lover of this world. "It is impolitic to meddle with another man's faith," says another. "God can do his own work," says another. "The time is not come," says another. And, lastly, in the very words of Scripture, says another, "Wherefore, is there a price put into the hand of a fool to get wisdom, seeing he hath no heart to it?" These are powerful objections, to be sure. But did Satan reason thus, when he sent his emissaries to these Christian states to turn us away from the faith? Do the Universalists, who believe that all will be saved, reason thus? Do not even they build churches and send out preachers? Did our Lord and his apostles reason thus? Let us, then, listen a moment to the cry of a perishing heathen: "On

which side soever I consider my state, I perceive nothing but trouble and despair. The forerunners of death, violent sickness, and intolerable pain, are upon me. The loveliest objects disappear. My closest connections are dissolving. Titles are nothing now. Privileges vanish away. A dismal curtain falls between my eyes and all the decorations of the universe. My tongue is about to be condemned to eternal silence; my eyes to perpetual darkness; and all the organs of my body to entire dissolution. If I consider my soul, I scarcely know whether it be immortal or not; and could I demonstrate its natural immortality, I should not be able to say whether my Creator would display his attributes in preserving or destroying it; whether my wishes for immortality be the dictates of nature or the language of sin. If I consider my past life, I have a witness within me that my practice has been wrong. If I look into futurity, all is darkness and doubt. One moment I hope for infinite happiness, the next I fear lest infinite misery should be my portion. Then I hope for annihilation, and then I shudder at the thought. I would gladly pray, but I know not how. I would sacrifice unto the Lord, but I know not what to bring." Such would be the language of the most refined heathen in the hour of death. Nor is the case of an infidel any better. And as for a Jew, a Mohammedan, or even a member of the Church of Rome, his case is not much better.

These and many such like inquiries are the fruitless soliloquies of many an anxious soul among those whom we denominate *heathens*. And shall they cry in vain? Will not the Lord put it into the heart of some of his people to "devise means to bring home these banished ones?" It is to be feared that Christians in general are "at ease in Zion," while millions around them are sinking into ruin. In regard to Gospel privileges, *we* are "rich and increased in goods, and have need of nothing;" but in regard to others, we are "lukewarm," and consider not that *they* are "miserable, and poor, and blind, and naked." But whence does this supineness arise? Is it from ignorance? Have we no means of ascertaining the true state of the heathen? Has no embassador been sent to explore those desolate regions, and to report concerning their present condition? Yes, verily, there have been a few individuals of the true missionary spirit, who have gone to the very ends of the earth. The Moravians, the Methodists, the Baptists, the Church of England, and the Presbyterian Churches have sent their embassadors into all the earth, and their missionaries unto the ends of the world; and they have drawn a portrait as

vivid in its colorings and as deep in its shades as the pencil of truth could portray. But their reports have not been sufficiently circulated; and where they have been circulated, they have not been sufficiently read; and even where they have been read, "their words have seemed to us as idle tales," more like the fervid and glowing descriptions of an enchanted traveler, than the dictates of truth flowing from a pious heart, deeply pierced with the sight and sense of a "world lying in wickedness." Hence we have remained at "ease in our ceiled houses," and have not been grieved for the afflictions of our brethren.

V. *The carelessness of Christians respecting the Heathen is very great.*

So we are in no danger of perishing ourselves, we care not for the souls of others. Who among us cares for the souls of *foreigners?* If we can but eat the fruits of their climate, drink the wines of their manufacture, clothe us with their silks and stuffs, adorn us with their furs and feathers, handle their silver and gold, and wear their costly jewels, their souls may go down to the pit for aught we care.

Who ever among Protestant Christians cares for the soul of the *sailor* and the skillful *navigator?* Whether they have any means of grace on board or not, but little concerns us. We admire their bravery and skill; and if a whole crew should be wrecked, or lost beneath the wave, we sigh, perhaps, at the loss of life and property, but we never inquire respecting the souls of those that perished in the sad disaster. If our tables can be spread, our floors covered, our rooms hung, and our bodies clothed with imported articles, we are glad—that is all; the concerns of the soul we leave to chaplains, priests, and missionaries.

Who cares for the soul of the *soldier*, the *slave*, the *servant*, the *apprentice*, the *clerk*, the *schoolboy?* If the soldier will defend our coasts; if the slave will cultivate the sugar-cane, the cotton, and the corn; if the apprentice will learn a worldly occupation; if the clerk will acquit himself honestly, it is enough: if the schoolboy will only learn to *live*, it is sufficient—no one cares to teach him how to *die*.

Who among us cares for the soul of the rich man, even when we know his bags of gold will only serve to "drown him in perdition?" Who dares reprove him? Not even his own minister!

And who, let me ask, cares for the souls of the poor? *"What!"* said a rich planter, *"will you teach negroes religion? Why, I should not wonder if you should teach dogs next!"*

To bring the matter a little nearer home. Not to inquire whether

monarchs, princes, and presidents, care for the souls of their subjects and fellow-citizens, for it is evident they do not care even for their bodies, much less for their souls: conquest and national glory take up all *their* thoughts. Passing over the whole host of statesmen, warriors, patriots, magistrates, judges, lawyers, and officers of every kind, of whom it is evident that political importance, worldly distinction, honor and renown, office and emolument, are the objects of their adoration. If, on any consideration, they labor to promote the temporal prosperity of their own nation; if they keep the peace, give righteous judgment, and plead the cause of the fatherless and the oppressed, that is as much as we can expect, and more than is always realized. But *souls* are generally out of the question.

Do physicians, men of letters, and lovers of the fine arts, care for the *souls* of men? O no! The health of the body, the improvement of the mind, the gratification of taste, and the glory of the age, are objects of their highest ambition.

Do philosophers, those lovers of wisdom and of mankind, care for the *souls* of the human race? I cannot say that they do. Many of this class used to say, "Africans have no souls." What they think of the rest of mankind I know not. I fear the charge will lie against them also.

Do even parents care for the souls of their own children as they ought? or supposing that they do, do they, as fathers and mothers, care for the souls of heathen children?

Do teachers of youth, when illustrating the pleasing science of geography, and lecturing on the manners, customs, and different systems of religion in the earth, ever advert to this point?

Do the conductors of public journals, periodicals, and reviews, ever lay before their readers this all-important subject? Are not their pages filled with other themes? Do not these worthy servants of the public waste much of their paper, ink, and time, in controversial wars? O ye "Observers," "Spectators," and "Advocates," here is work enough for you all! Would to God that your "weapons" were employed in "pulling down the strongholds of Satan!" But while you are warring one against another, Satan holds his unmolested reign over millions of heathens, who are "led captive by him at his will."

Lastly, do all our ministers of religion, true shepherds of the flock, and all the "candidates for holy orders," bear this in mind, that "the people are destroyed for lack of knowledge?" Do they regard that saying of our Lord, "Go ye into all the world, and

preach the Gospel to *every creature?*" Do they set before the flocks at home the sad condition of those that have been "scattered in the cloudy and dark day" of heathenish superstition, idolatry, and error?

> "'Tis *gold* makes soldiers fight the fiercer;
> Without *it* preaching would be scarcer,"

said an old Scotch poet. Let this reproach be for ever wiped away, and let every young man that aspires to the holy office, show himself as willing to be sent a missionary to the heathen, as to accept of a call at home. Let every minister of the temple be as willing to make a quarterly collection for the missionary cause, as to make a contribution for his own support.

Christians in general are very zealous that their own land should be filled with the doctrines of the cross; but they forget that the Savior hath said, "This Gospel of the kingdom must be preached in *all the world*, for a witness to *all nations*." They forget the decree, the prediction, the promise, and their duty altogether. Let us, therefore, attend to this very thing, namely,

VI. *The duty of Christians in reference to the Heathen.*

Although the real situation of the world, and of the heathen in particular, has been depicted before our eyes; though they are our brethren; though the same Savior died for them as for us; though access to the heathen is easily obtained, and the conversion of the heathen is no longer problematical, yet on this question the most zealous Christians are in a deep slumber, with some very few exceptions. In a late popular publication, which has for its motto, "Go ye into all the world, and preach the Gospel to every creature," we have a list of benevolent institutions. Among these are "The Missionary Society of Connecticut," and "The Domestic Missionary Society of Connecticut." It is said of one, "This society was established in 1798, and has sent missionaries to VERMONT, NEW YORK," etc., "where it has established four hundred Churches." Of the other it is said, "It has been the means of SETTLING *twenty-one ministers*." How absurd! A missionary society employing its funds and its energies in *settling* ministers! A missionary society sending missionaries from Connecticut to New York! Would to God the devil was thus limited in the sphere of his operations, and circumscribed in his efforts to destroy souls! Now let us see how it is with the Methodist Church, whose constant boast is, "We are a missionary people, and have been so from the beginning." Have they sent one solitary missionary

either to Africa, Asia, or Europe? Alas for us all, "we are verily guilty concerning our brethren!" We have seen the anguish of their souls, but we have sent them no relief. We are too much of the temper of Cain, who, when the Lord called to him from out of heaven, saying, "Where is Abel, thy brother?" replied, "I know not; am I my brother's keeper?"

But, if God has made of one blood all nations; if we all possess one common nature; if we are susceptible of the same hopes and fears; if we are liable to the same evils, and capable of the same enjoyments; if man can *know* God in any clime; if he can *love* God, whatever his color may be; if humanity requires us to help a brother in distress; if the law of God requires us to love our neighbors as ourselves; and if Christ has said, "What ye would that others should do unto you, do ye even so unto them;" it behooves us not to make needless inquiries—not to raise imaginary objections, and seek for answers to those objections—but inquire seriously, at the bar of conscience, "What is my duty in this particular?" or, like the awakened Saul, "Lord, what wouldst thou have me to do?" To such inquiries the following observations will probably commend themselves.

1. Let us make ourselves thoroughly acquainted with the true state of the heathen world. Let us take up the map of the world again, not as the *statesman* takes it up, with a view to make alliances and conquests; not as the *merchant* takes it up, with a view to extend his commerce, and increase his gains; not as the *traveler* takes it up, with a view to observe the manners, customs, and languages of the different portions of the earth; not as the *navigator*, the *geologist*, or the mere *geographer*; but as *Christians*, in search of the kingdom of Christ—in search of the souls for whom Christ died—in search of the lost sheep of the house of Israel. Let us possess ourselves of all the religious periodicals devoted to this object; let us purchase, borrow, beg all the missionary reports in the world; let us eagerly search for all the missionary intelligence; let it be the first object, when we take up the daily, or the weekly paper, to find out how far the kingdom of Christ has gained on the empire of the prince of darkness. How much wiser, in general, are the children of this world, in their generation, than the children of light! I remember, in the time of Bonaparte's career, an elderly Swiss gentleman coming to a house one morning, shouting and vociferating, in a very remarkable manner, "Glorious news," "glorious news," "another defeat," "another defeat!" O how are Christians reproved by the conduct of the men of this world! Let us but

take as much interest in the conquests of prince Immanuel as we do in the fate of nations, and act accordingly, and all will be well.

2. Let us *compare* the accounts recently given of the state of the heathen, with those descriptions given in the "lively oracles of God," and we shall find that "*their* sorrows" are indeed "multiplied, that hasten after other gods;" we shall find that they have "lords many, and gods many," and that "they are giving God's glory to another, and his praise to graven images;" and that, "for all these things, his anger is not turned away, but his hand is stretched out still." Let us have our minds deeply imbued with the sentiments inculcated in the volume of inspiration on the subject of *idolatry*. Let us see how offensive it is to God. Let us hear him, as it were, crying out to all the heathen, "O do not that abominable thing which I hate." Let us consider that, "for these things, the wrath of God cometh on the children of disobedience," and let us never rest until idolatry, with all its train of vices, is rooted out of the earth.

3. Let us, in the next place, *contrast* their situation who worship an "unknown god," with that of ours, who worship the "one only living, and true God." Let us, again and again, survey our privileges, and enumerate our advantages as Christians, as Protestants, as Methodists, as American Methodists. Let us never forget, that "where much is given, much is required." Let us ask ourselves, "What shall I render unto the Lord for all his benefits to me?" Have I done what I could? *Our brethren, the heathen, are in a very dangerous condition, and the evils that befall them, through our inattention, are justly chargeable upon us.*

They are compelled to navigate life's perilous ocean. They are strangers to navigation. Their ship is without rudder. They are actually in a wrong course, and they know it not. They have neither chart nor compass. We have both. We can give them, and not impoverish ourselves. If they perish, we are accessory to their loss. We might have prevented the loss of one soul, at least. We are guilty of the life of a brother for whom Christ died. They are compelled to travel life's dangerous wilderness. They are exposed to innumerable snares, pits, precipices; serpents and ravenous beasts lie in wait to devour them. There are many ways that seem right unto them, but the end of them is death. They have neither light nor defense, protector nor guide. We have abundance of helps. We might help them if we would. If we do not, and they are lost, their blood will be on us, and on our children

They are dying of disease, without the knowledge of a remedy. We are in possession of an infallible one. If they die eternally, and we might have saved them, we are guilty of the murder of souls.

A dreadful famine has long raged throughout Asia, Africa, and all the extreme parts of North and South America; "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." The time is come, spoken of by the prophet: "And they shall wander from sea to sea, and from the north even to the east; and they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos viii, 11.) We have bread enough and to spare, while they are perishing of hunger. Shall we give them of our bread, or shall we suffer them to perish? What American, so famed for good works, could suffer himself to be thus guilty? When the city of St. John's, New Brunswick, had suffered so deeply by fire that provisions were both scarce and dear, the people of Boston sent them ample supplies. When the case of the suffering Greeks was fully known, what zeal was kindled in our land, to send them both garments and provisions; yea, the zeal has gone so far as to collect funds to establish printing-offices among them, and to educate them! Be it popularity, or emulation, or what it may, that has done all this, let us take the hint, and "show mercy" to the souls of our fellow-men.

4. Let us ask ourselves, "What do we more than others?" What has the Lord done for us? What *ought* we to do in return? What *can* we do? What are others *actually doing?* Brethren, suffer this appeal to speak to your hearts. We are the followers of a Wesley, a Coke, and an Asbury. What did they do? What was their language? Here it is: we sing it every Sabbath, in one or other of our congregations:

> "My *life*, my *blood*, I here present,
> If for thy truth they may be spent."

Our brethren in England, notwithstanding their "deep poverty," so deep that they flee to us for an asylum against the overflowing scourge—notwithstanding the enormous burden of "tithes and taxation" under which they groan, have actually done more the last year than in former years, whereas we have done less. We are more in number than they, and yet they exceed us, in the amount of dollars subscribed to the missionary cause, twenty to one. This is an alarming fact—a "stubborn fact;" and either "they do too much, or we do too little." The fact is, we do

too little. Let us propose to ourselves a plan by which we can do more.

Let all our missionaries be requested to keep regular journals of every thing that transpires under the eye of observation worthy of notice. Let them report to the Board of Managers as often as convenient, but quarterly, at least. Let these reports be printed, and circulated as extensively as possible. Let collectors be employed, whose business it shall be to distribute this information among the people, and take up weekly, monthly, and quarterly collections. Let us have a missionary box in every house and every church, with appropriate inscriptions on them. Let us have missionary sermons, once a quarter, at least; and let our preachers preach expressly on this subject. Let a missionary agent be employed to travel through every conference, on this business especially; and let one or two be sent out to visit all the missionary stations; and let these missionary agents tell us, at the missionary meetings, what they have seen and heard. Let monthly prayer meetings, also, be made in every place; and let us pray expressly for the missions, the missionaries, and the heathen, and especially for a mighty outpouring of the Holy Spirit. Let our first-rate poets go to work, and compose missionary hymns. Let the missionary information be read at the prayer meetings, and exhortations given on this very subject. Let the "noisy Methodists," as they are called, be *heard* on this subject; nay, rather, let their "*light so shine*, that others may *see their good works*, and glorify their Father who is in heaven." And, now that there is an open door to the Indians of the north and west, and to the coast of Africa, let every one of us say, "How can I repay the Indian for his right of soil? How can I redress the African for the injuries my forefathers have done?" and let every one of us say again, "What shall I now render unto the Lord, for all his benefits bestowed on me?"

We will conclude this appeal, by giving an extract from a speech delivered at one of the anniversary meetings of the Methodist Missionary Society, in London, by the late Rev. Wm. Ward, Baptist missionary at Serampore, a little before he sailed for India the last time:

"And now I confess, my Christian brethren, that though I entertain some opinions different to those of the Society for which I am now pleading, yet it is a society for which I feel the highest respect. There are no persons who come forward with more ardent zeal than they in the work of the Lord, and in the promotion

of the great cause of missions. I may add, with respect to those whom they have sent out, that, in the important point of self-denial, so necessary to the missionary, who leaves his country, his family, his friends, and all he holds dear—in this respect, the Wesleyan missionaries yield to no missionaries, or body of missionaries, whatever. They have cheerfully endured fatigues, and patiently submitted to the various privations to which missionaries are exposed. They have experienced all the vicissitudes, inconveniences, and dangers of inhospitable climates, and yet have persevered in their work, with diligence and zeal, from a love to souls, and a desire to be spent in the cause of Christ. The Wesleyan missionaries yield to none in their love to their SAVIOR, which is so essentially necessary to keep alive the missionary flame. And they yield to none in another grand point, which is, the freeness of their invitations. Blessed be God! they feel no hesitation in their offers of mercy. This is their darling theme, and it suits the missionary cause extremely well. Another thing I would just mention concerning them, and that is, they depend especially on DIVINE INFLUENCE; their eyes are always fixed on that; and, feeling that they are but weak instruments in the hand of God, they go forward in their simple career, looking to God for his influence; and, blessed be his holy name! his influence is not withheld. They also watch over their societies with peculiar attention. This is particularly necessary in the heathen world, where men are just emerging out of darkness, and where there are such deep-rooted prejudices to be combated. • This is another reason why *this society* commends itself to the whole Christian world."

Men of Israel, help! Mothers in Israel, help! Children of Israel, help! Yea, all of you come up to the help of the Lord against the mighty. The world has less to fear from the operations of Methodism than from any other sectarianism—Moravianism excepted—whatever. As a Church, they have never been known to persecute since they became a people. The world has more to hope from Methodism than from any other religious system in the world. It is less expensive than other systems. The Methodist missionaries can do greater good with less means than others. God has honored the operations of Methodism all over the world. Though it has had hierarchies, principalities, powers, and the rulers of this world to contend with, it has lived and flourished amid them all. It has maintained its distinctive character amid the war of elements. Learning has been arrayed against it; ignorance has assailed it. Sophistry, ridicule, and abuse, have tried

to wither it, and yet it has kept up a perpetual verdure, alike in the torrid zone of persecution, and the frozen regions of cold neglect. Methodism has done more to meliorate the condition of the slave, and better the character of the Indian, than any thing else. Nor has it failed of success among the inquisitive and lofty Asiatics. There are many other reasons why Methodist missionaries should be sent into all the world; why they, who believe that all mankind are fallen and perishing—that Christ died for all, and that all may be saved, if they will only use the means—and why they should "preach the Gospel to every creature." But the above must suffice for the present. We leave the rest to the lovers of Christ and of souls.

"O that each in the day
Of his coming may say,
I have fought my way through:
I HAVE FINISH'D THE WORK THOU DIDST GIVE ME TO DO."

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## MISSIONARY SCHOOLS.

It is thought by some, that modern missionaries among the heathen give too much attention to schools, and that they do this at the expense of time which ought to be devoted to the preaching of the Gospel. There may have been something to justify this opinion in a few of the missions, especially in their earlier stages. In general, however, the impression is probably a mistaken one. Missionaries among the heathen will bear comparison, in reference to the frequency of their preaching, with the more zealous among the pastors at home.

Still it is admitted that schools constitute a prominent part of the system of modern missions, and that there is no evidence of their having formed any part of the missions prosecuted by the apostles. The inquiry, therefore, is very natural and proper, *Why this departure from apostolic usage?* To this inquiry it is the object of this paper to furnish a reply.

Our first inquiry will be into *the extent of territory embraced by the apostolic missions.*

The inspired history gives no information that the apostles and their companions extended their personal labors beyond the Roman empire. Fabricius has collected from the New Testament the names of all the places there mentioned, at which they planted Churches, some forty or fifty in number; and, also, the names of the different countries which they are said to have visited.

These countries were Judea, Syria, Asia Minor, Macedonia, Illyricum, Greece, Italy, and the islands of Cyprus and Crete, with several others of less note. Mesopotamia should probably be added, on the strength of 1 Pet. v, 13. All the principal districts or provinces of Asia Minor are named in the Acts of the Apostles. The parts of Arabia in which Paul spent several years, are supposed to have been adjacent to Damascus, and within the modern Syria; and there is no evidence, in Scripture, that this apostle actually made his contemplated journey into Spain. The whole territory, therefore, traversed by the apostolic missionaries, so far as the Scriptures inform us, was within the Roman empire, and formed but a part of it, and, so far as territory is concerned, but little more than was afterward governed by the eastern or Byzantine emperors.

If we inquire what further light ecclesiastical history throws on this subject, we shall not be able greatly to extend the travels and labors of the apostles. Mosheim gives it as the result of his researches, that "the stories often told respecting their travels among the Gauls, the Britons, the Spaniards, the Germans, the Americans, the Chinese, the Indians, and the Russians, are too recent and fantastic to be received by an inquisitive lover of the truth." "A great part of these fabulous stories," he continues, "were got up after the days of Charlemagne, when most of the Christian Churches contended as vehemently about the antiquity of their origin, as ever the Arcadians, Egyptians, and Greeks did." Dr. Murdock, the American translator of Mosheim, believes—chiefly in view of the authorities quoted by Fabricius—that Peter, after preaching long in Judea, and other parts of Syria, probably visited Babylon, Asia Minor, and, finally, Rome; that Paul, after his captivity, visited Judea, Asia Minor, and Greece, and returned to Rome, but did not proceed further westward than Italy; that John, after remaining many years in Judea, removed to Ephesus, where, excepting the time of his banishment to Patmos, he remained till his death; that James the younger—the elder James was put to death by Herod—spent his life in Judea; and that Andrew probably labored on the shores of the Black Sea, near the modern Constantinople, and perhaps in Greece. "Philip," he adds, "either the apostle or the evangelist, is reported to have ended his days at Hierapolis, in Phrygia. Thomas seems to have traveled eastward, to Parthia, Media, Persia, and India. Bartholomew took, perhaps, a more southern course, and preached in Arabia. Matthew is also reported to have traveled east, in the modern

Persia. Of Simon, the Canaanite, nothing to be relied on can be said. Thaddeus, Lebbeus, or Jude, the brother of James, the author of an epistle, is reputed to have preached at Edessa, in the north of Syria. Of the companions of the apostles, Timothy, after accompanying Paul many years, is said to have been stationed at Ephesus, where he suffered martyrdom, under Domitian or Nerva. Titus, another companion of Paul, is reported to have been stationed in Crete, where he died. Mark, or John, surnamed Mark, attended Paul, and afterward Peter, and probably preached the Gospel in Egypt. Of Luke little can be said, except that he accompanied Paul, and wrote the book of Acts and a Gospel. Of Barnabas nothing can be said, worth relating, except what is learned from the New Testament. From this account, imperfect as it is, we may conclude, that the apostles and their companions scarcely extended their labors beyond the boundaries of the present Turkish empire.

To the countries, then, which are mentioned in the New Testament as favored with the missionary labors of the apostles and their companions, ecclesiastical history adds Egypt, Southern Arabia, Persia, Media, Parthia, and India. But we have nothing that throws light on their manner of proceeding in these countries. For information of this kind we must look solely to the missions described in the New Testament, which were in Syria, Asia Minor, Macedonia, Greece, Italy, and the islands of Cyprus and Crete. I say Crete, for, although we have no account of the labors of the apostle Paul in that island, we have his epistle to Titus, instructing him how to proceed in his mission to the Cretans. I omit Judea, as being the source of the missions, and not a heathen country.

Our next inquiry relates to *the state of education in these countries:*

The mere mention of Syria, Asia Minor, Macedonia, Greece and Italy, is enough for the reader of history. What were they in those times, but the very foci of civilization? Where were other countries, in the wide world, to be compared with them in this respect? And the time, too, in which the apostolic missions were performed, was it not in the palmy age of Roman literature? But, though the evidence of the high state of general civilization and individual intelligence in those countries, at that period, is unquestionable, it is not easy to show precisely what means of education were possessed by the people at large, nor to what extent the multitude was actually educated.

Two events must have exerted a powerful influence on the

minds of men, and on the tone of education, throughout the field traversed by the apostles; namely, the general dispersion of the Greeks, with their language and philosophy; and the general dispersion of the Jews, with their inspired books and their religion.

The Macedonians, upon the conquests of Alexander the Great, planted their colonies everywhere. They built Grecian cities even in Media. "On the Tigris, Seleucia was principally inhabited by Greeks: to the southeast was the magnificent Ctesiphon; and to the northwest was Sitace. Babylon imitated Macedonia; in its neighborhood lived Greeks and Macedonians. From thence along the Euphrates, upward, lay Nicephorium, a Grecian city, surrounded, also, by other Greek towns; and further on, in Mesopotamia, was Charræ, a settlement of the Macedonians. But, not to enter into details, we refer—in Appian—to a large catalogue of cities in Further and Hither Syria, which were reckoned to the Greeks. Tigranes, the Armenian, in his march to Phenicia, by way of Syria, destroyed no less than twelve Greek cities. Between Syria and Babylonia we meet with the ruins of Palmyra, on which are found more Greek than Palmyrene inscriptions. Even some, written in the Palmyrene character, are, nevertheless, in their language, Greek. In Hither Syria, on the boundaries of Palestine, and in Palestine itself, the Greeks, as was natural from the situation and neighborhood, made still greater intrusions." Antioch, the capital of Syria, was peopled by its founder with Greeks and Macedonians, and acquired a reputation for Greek refinement and science. Tyre and Sidon adopted the Greek language. Cæsaria was peopled chiefly by Greeks. Gadara and Hippos, on the east of the Jordan, became Greek cities, and the former possessed men learned in Greek science. So also did Gaza, a city on the southwest border of Judea. Philadelphia, east of the Jordan, is still majestic in its Grecian ruins. Indeed, the country east of the Jordan was, toward the north, Greek; and, toward the south, mostly in possession of the Greeks.

In this manner were the Greek language, manners, and institutions generally diffused. As early as the time of Cato, that language was understood and spoken throughout the civilized world. Homer was read in Persia, and, it is supposed, even in India. In Carthage, navigators described their voyages of discovery, and Hannibal wrote a history of his wars, in the language of the Greeks. "The natives, generally," says Cicero, "read the Greek." During the reign of Augustus, the study of the Grecian philosophy was so prevalent, that almost every statesman, lawyer, and man of

letters, was conversant with the writings of the philosophers. This philosophy, originally, embraced all inquiries about the nature of God, the origin and destiny of man, and the phenomena and powers of the material world. Afterward, the consideration of physical topics was, to a great extent, excluded. It is no doubt true, that comparatively few of the people knew any thing of the different sects of Grecian philosophy; yet the fact that their disciples were so generally dispersed, must have had no small influence on the minds of men.

A consideration of the schools and public libraries which are known to history, will assist our impressions as to the state of education in those large cities, in which were the *recorded* labors of the apostles and their associates. Athens, for many ages, had been renowned for her schools, which were resorted to, from all quarters, by those who were eager for learning. In the period under consideration, they had rivals at Apollonia, on the western shore of Macedonia, where Augustus finished his education, not far south of Illyricum and Dalmatia; at Rhodes; at Pergamus, where was one of the seven churches; at Tarsus, the birthplace of Paul; and, especially, at Alexandria, in Egypt. The law school at Berytus, in Syria, was of a subsequent date; and the schools of Antioch, Smyrna, Cæsaria, Edessa, and Seleucia, were of Christian origin, and arose after the death of the apostles. The Christian school at Alexandria was opened in the latter part of the second century. But the school of Pagan philosophy in that city, at the era of our Savior's advent, was thronged from all quarters, and is said to have sent forth eminent philosophers, of every sect, to distant countries. The celebrated library at Alexandria needs no description. About one hundred and fifty years before Christ, Pergamus contained a library of 200,000 volumes, rivaling the collection of the Ptolemies. Before the era of our missions, Mark Anthony had presented it to Cleopatra, to replace the one in the Museum, which had been destroyed by Julius Cæsar, during the siege of Alexandria.

As to the influence of the Jews in their dispersion, it may be remarked, that, as long ago as the reign of Ahasuerus, or Artaxerxes Longimanus, they were found in considerable numbers, in all the provinces of Persia. The evidence of this is in the book of Esther. At the commencement of the Christian missions, this people were dispersed over the Roman empire. The geographer Strabo, quoted by Josephus, says, "The Jews have already passed into every city; nor were it easy to find any place in the world, which has

not received this nation and been occupied by it." Strabo flourished in the Augustan age. At that time the antiquities and sacred books of the Jews began to attract the attention of Pagan scholars, and conversions from Paganism to Judaism were not uncommon. Synagogues, composed in great measure of proselytes, existed in many of the Grecian cities. Schools are said to have been common among the Jews; and no one can doubt that this dispersion of the Jews must have had a great effect on the Gentile mind.

From all this it would seem, that education and knowledge must have been considerably prevalent in the countries where were the missions described in the New Testament. Especially is it almost certain that men of education would be found in those cities, generally, in which they gathered Churches. Some of them would already be among the proselytes to Judaism, and it is highly probable that these would occasionally embrace the Christian faith. The apostle Paul does indeed say, that "not many wise men after the flesh" were called. It was then, no doubt, much as it is now. In every city where converts were multiplied, there were a few from the less proud and ambitious classes of educated men. These would be superior to most of the apostles in respect to mere learning, and, it may be, quite equal to Paul himself, the best educated among the apostolical missionaries. In point of fact, the standard of education among the Gentiles, in Syria, Asia Minor, Greece, and Rome, was at that time higher, than it was among the Jews, and the amount of education was greater.

I am now prepared *to state some facts, illustrative of the apostolical missions*, which are important to the main object of this discussion. One of the most prominent of these is, the small number of missionaries sent by the Holy Ghost into the several heathen countries. The New Testament gives no evidence that more than three apostles visited Asia Minor. If we call in the aid of ecclesiastical history, we have but four. To these add Barnabas, Luke, Mark, Silas, and Apollos, and there are but nine missionaries in all. Timothy was a native of the country. So was Titus—at least he was a Greek. The list of the seventy disciples now extant, which would make nearly all the Christians named in the Epistles to be missionaries sent from Judea, is rejected by ecclesiastical writers as fictitious. But even if this list were authentic, it would then appear that not more than a dozen missionaries were sent to the countries of Asia Minor; and, excepting Syria, no other country appears to have been so much favored in this respect.

Now, we are told that Paul and Barnabas, in their missionary tour through Asia Minor, "ordained elders in every Church." Whom did they ordain? Sixteen cities are named where there were Churches, and passages might be quoted from the Acts and Epistles, implying that a far greater number of Churches were planted. Paul also informs Titus, that he had left him in Crete, among other reasons, that he might "ordain elders in every city." Whom? Not men sent for the purpose from the Churches of Judea. Not missionaries. The elders thus ordained were chosen from among the native converts themselves.

Now, in what manner did the apostles obtain, in every city, men qualified for such a trust?

It appears that their missionary labors, so far as they are recorded in the New Testament, were in the best educated, and in some respects highly educated, portions of the world; that they were chiefly in cities, and, excepting Rome and a few others, in Grecian cities, including most of those which were distinguished for learning and general civilization in those times; that in most places they must have preached more or less to educated men, rendering it not improbable that some of these were among their converts; and that these men, with some special instructions in the knowledge of the Gospel, would be fitted to preach the Gospel and take the pastoral charge of Churches. During the three years Paul spent at Ephesus, and the year and a half he labored at Corinth, he might have trained numerous candidates for the ministry. Wherever the apostles went preaching the Gospel, they found mind in that erect, intelligent, reasoning posture, which is the result of civilization—a more learned and refined civilization even, than existed in the communities from which the missionaries themselves proceeded.

It would seem, however, that, whatever was the amount of education in the communities favored with the labors of the apostles, it was impossible to supply the Gentile Churches properly with teachers, without a miraculous agency; for, in these Churches, the Holy Ghost saw fit to put forth a supernatural influence to raise up prophets, teachers, and governors, that they might the more speedily and effectually be built up in the faith and order of the Gospel.

On this subject, Mosheim gives his opinion as follows: "As there were but few among the first professors of Christianity, who were learned men, and competent to instruct the rude and uninformed on religious subjects, it became necessary that God should

raise up, in various Churches, extraordinary teachers, who could discourse to the people on religious subjects in their public assemblies, and address them in the name of God. Such were the persons who, in the New Testament, are called *prophets*. (Rom. xii, 6. 1 Cor. xii, 28; xiv, 3, 29. Eph. iv, 11.) The functions of these men are limited too much by those, who make it to have been their sole business to expound the Old Testament Scriptures, and especially the prophetic books. Whoever professed to be such a herald of God, was allowed publicly to address the people; but there were present among the hearers divinely constituted judges, who could, by infallible *criteria*, discriminate between true and false prophets. The order of prophets ceased, when the necessity for them was past."

The still more eminent ecclesiastical historian, Neander, believes the gifts of teaching, prophecy, discerning of spirits, governments, tongues, miracles, signs, and wonders, all to have been supernatural. He understands the *teachers* to be such persons as had been in some measure prepared, by a previous culture of the understanding, to communicate what the Spirit revealed to them, in a connected series of doctrinal instruction. The *prophet*, on the contrary, spoke as he was impelled by the might of a sudden inspiration at the moment, for the awakening, exhortation, warning, and consolation of the Church; or else to rouse the conscience of the careless sinner. But self-possession was to accompany inspiration, and the absence of this was to be decisive that it was not genuine. No one was to speak alone and exclusively; no one was to interrupt another. To guard the Churches against imposition, the power of infallibly discerning the true supernatural gifts of prophecy and teaching was conferred upon certain individuals. The *word of knowledge* he believes to have been the capacity for unfolding the Christian doctrine theoretically; and the *word of wisdom*, the capacity for applying it practically to the particular relations and circumstances of life: they were distinctions in the gift of teaching. The gift of *governments*, or of Church government, was designed to qualify individuals for the station of officers in the Church. It was such the apostles ordained over the Churches they gathered among the Gentiles. Neander understands the *gift of helps* as having reference to the various services required in administering the affairs of the Church, as the superintendence of alms and the care of the sick; and to this class probably belonged the gift of miraculous cures.

"The gift of foreign tongues," says Mosheim, "appears to have

gradually ceased as soon as many nations became enlightened with the truth, and numerous Churches of Christians were everywhere established—for it became less necessary than it was at first. But the other gifts, with which God favored the rising Church of Christ, were, as we learn from numerous testimonies of the ancients, still conferred [that is, in the second century] on particular persons here and there." There is reason to think that they did not wholly cease until sometime in the third century.

Thus were the apostolical Churches among the heathen furnished with religious teachers and guides. The apostles—excepting Paul—after spending three years in the most intimate connection with One who spake as never man spake—in a school for which any candidate for the ministry would gladly exchange the most favored of the halls of science—were wondrously endowed by the Holy Ghost with miraculous gifts and graces. Paul, pre-eminently the apostle to the Gentiles, spent his youth, probably, in the schools of Tarsus, but completed his education at the feet of Gamaliel in Jerusalem. He received his knowledge of the Gospel by immediate revelation; "for I neither received it," says he, "of man, neither was I taught it by the revelation of Jesus Christ." Next were the evangelists, often companions of the apostles in travels and labors, also endowed supernaturally for the work of missions. Next came prophets, teachers, etc., in the several Churches. And these supernatural gifts appear not to have been restricted to one or two members of each Church, but, sometimes at least, were bestowed, for mutual edification, upon numerous members, if not upon all.

Now we must believe that the Holy Ghost would not have exerted this supernatural agency upon the minds of the first Christians, had it been unnecessary. And whence the necessity? Why were their minds strengthened, made the subjects of a spiritual illumination, and endowed with a facility and force of utterance beyond the reach of their natural powers in their circumstances? And why was this supernatural agency gradually withdrawn, as the Church became more enlightened by education, and able to train up her own teachers in her schools at Alexandria, Cæsarea, Antioch, Edessa, and elsewhere? It has been said that the Church grieved away the Spirit by her corruptions and follies. But it is far more reasonable to suppose, that the agency was withdrawn because the exigency which called for it had ceased.

We now turn our attention to modern missions, and *contrast*

*their circumstances with those of the missions described in the New Testament.*

Modern missions have been sent to the oriental Churches, to the Mohammedans, and—omitting some small districts—to the Pagan nations in western and southern Africa, India, the Archipelago, Polynesia, and the territories occupied by the native tribes of North America. The oriental Churches and the Mohammedans occupy most of the countries that were the scene of the apostolical missions. These I pass by at present, to contrast the circumstances of the modern and ancient missions to Pagan nations.

One obvious and most important fact in modern missions to the heathen is, that they are prosecuted in the less civilized, and, to a great extent, in uncivilized, portions of the world. What heathen nation of these times will compare with the nations visited by the apostles? India is partially civilized; the rest are in a state of barbarism; and most of them, except as they have been affected by the Gospel, are absolutely savage. On the score of education and intelligence, they stand immeasurably below the Greeks and Romans. The aboriginal American, the Polynesian, and the African nations, were without an alphabet until they received it from the missionaries. The larger nations of the Indian Archipelago have long had the use of letters, but scarcely one in forty of the inhabitants can read, and books of every kind are rare. Concerning India, the Abbé Dubois, who is good authority, except where he speaks of Protestant missions, says the Brahmins regard the sciences as their own exclusive property, that they make a mystery of them to the vulgar, and have always taken the greatest pains to prevent their spread among other classes of men. At the same time, they have themselves made no progress in learning beyond their ancestors of the era of Pythagoras, and stand, with the whole body of the Hindoos, where they did two thousand years ago. It is worth while to add, that the sciences above referred to, which are the ones that in ancient times gave so much celebrity to the Indian philosophers, are astronomy, astrology, and magic. The native schools now existing in India are so unlike those of Europe or America, and so inferior to them, as not to bear a comparison. The Abbé says they are in the larger towns, or within the precincts of some large temple, and are without method, or plan for study, or discipline—without excitement for the student, or encouragement for the teacher.

I hesitate not to advance the proposition, that mind, in all the Pagan nations now open to missionaries, is in such a state that the

converts, without either the supernatural gifts of early times or the substitute for those gifts—imperfect as it may be—which is found in education, will not be fitted for the offices and duties of the Christian Church, nor to stand alone without the help of missionaries. They need such extraneous influences far more than they did the early converts. This is true of the nations of India; and it is pre-eminently true of the more barbarous Pagan nations in which the experiment of Protestant missions has been made. How it would be in China, I do not know. A more thorough and practical discipline appears there to be given to the mind in the class of students called "literati," than is known to any class of minds in India. But in the large portions of the heathen world just named, it is impossible, without either miraculous gifts or education, fairly and fully to introduce the Christian Church, in any one of its existing forms; or if introduced, there is no reason to believe that such Churches could be sustained and flourish without the constant presence of missionaries. They could not on the plan of *Congregationalism;* for want of that intelligence and discretion among the members, which are so necessary where every man has a vote and a direct agency in the affairs of the Church, and for want, also, of men qualified to act as deacons and committees. Even now, after all that has yet been done in the way of education, Congregational missionaries—and the same is equally true of all others—are obliged to exercise a governing influence in the Churches they have gathered, very analogous to that exercised by the apostles. They could not on the plan of *Presbyterianism;* for want of suitable men to be intrusted, as ruling elders, with the government of the Church. Neither could they on the plan of *Episcopacy;* for want of men qualified to perform the duties of priests and bishops. Indeed, the want of well-qualified teachers and pastors would be equally felt, and equally fatal to success, whatever form should be given to the ecclesiastical organization.

I repeat: without either miraculous gifts or that intellectual and moral discipline which is not ordinarily attained without more education than is to be found in the heathen world, the native Churches, if left to themselves, would soon run into confusion, and the institutions of the Gospel would perish from among them. One has but to study the writings of the apostolical Fathers to see, that even in their times—in the centre of the civilized world, and almost in the brightest period of ancient learning—the Churches founded by the personal ministry of the apostles, as soon as miraculous gifts ceased, and earlier, were kept with the

greatest difficulty in the doctrines of the apostles. And we know that it took the Church three long centuries to acquire even the ascendency in the Roman empire, and that the hour of her triumph may be regarded as the commencement of her decline. It would be an interesting inquiry, how far this slow progress—it must be regarded as slow, if we take only the time into view—and the early, rapid, and terrible decline of the Church, followed by ages of darkness, were owing to the want of those very facilities for general education, with which God, chiefly through the medium of the press, has furnished his people in these latter days.

Not to pursue this subject, let us illustrate somewhat more the intellectual degradation into which the great body of the present heathen world has fallen.

To how great an extent have all useful ideas perished from the minds of Pagan nations! In those which make the greatest pretensions to learning, in India for instance, the researches of Christian scholars have discovered that there is but little of truth on any subject. Their history, chronology, geography, astronomy, their philosophical notions of matter and mind, and their views of creation and providence, religion and morals, are exceedingly destitute of truth. It is not, however, so much vacuity of mind that we have here to contend with, as plenitude of error; the mind being filled with theories and systems of geography, astronomy, metaphysics, and theology, all mingled together—the accumulations and perversions of three thousand years—and all claiming the same divine origin, the same infallibility and authority. So that, happily, even the simplest course of elementary instruction in schools, could not be otherwise than a direct attack upon their false religions.

But when we go beyond the limits of civilization, among the wild children of Paganism living on our western wilderness, in Africa, and the islands of the sea, then it is vacuity of mind, and not a plenitude, we have to operate upon. The savage has few ideas, and those few relate to his physical experience and wants. The relations of things escape his attention. He sees only the objects just about him. He knows nothing of geography, nothing of astronomy, nothing of history, nothing of his own spiritual nature and destiny, nothing of God. His mind, if it were possible for it in these circumstances to be expanded, would still be empty. It could not stand erect. It would have nothing to support it.

The worst consequence of all this, in connection with the natural

depravity of the savage, is that paralysis of the thinking power, especially on spiritual subjects, so often mentioned and lamented by missionaries.

How very unlike our field among the heathen is, to that culti vated by the apostles and their associates! Moreover, we go forth to our work without their power of performing miracles, and our converts must be built up in the faith and order of the Gospel, and qualified to stand alone and extend the triumphs of the Redeemer of men, without those gifts of teaching, prophecy, and government, which were supernaturally conferred on the first Gentile converts.

Would any one, notwithstanding this vast difference of circumstances, still restrict us to the single method of oral preaching, because only that was employed by the apostles? But why overlook the supernatural qualifications, the miraculous powers of the apostles? Why overlook the supernatural gifts conferred upon their converts? Why lose sight of the fact that the apostles did actually press into the service *all* the natural powers they possessed, *all* their intellectual acquisitions, *all* their gifts and graces, and *all* the providential facilities within their reach, and brought these all to bear to the utmost upon the people to whom they were sent? And would they not have been grateful for more power, and greater means and facilities? Would they not have used them if they could? Would not the apostle Paul, for instance, in the prosecution of his missions, have rejoiced in such providential facilities, as railroads by land; steamboats by water; paper instead of papyrus, or parchment; printed books instead of manuscripts; bills of exchange, by means of which to remit the contributions of the Macedonian and Grecian Churches to Jerusalem, rather than the necessity of sending messengers all the way thither to carry the money; and the log-line and compass, in that terrible tempest, when for many days neither sun nor stars appeared? Would he not gladly have favored the whole body of his converts with the *reading*, as well as the *hearing*, of the word? And when laboring with his own hands at Corinth and Ephesus, because he deemed it inexpedient to be chargeable to the Christians of those cities, would it not have been grateful to his feelings, and facilitated his missionary work, if some society in Judea could have relieved him from this necessity?

Nothing can be more illogical, than the objection brought against missionary schools, because the apostles established none. How many things the apostles omitted to do, which they would

have done if they could! And how absurd to restrict the Church of the nineteenth century to the means that were at its command in the first! Must no use be made of the numberless providential gifts to the Church since then? Must no notice be taken of the subsequent changes in her circumstances? Must no regard be had for the very different attitude and relations of the Pagan world toward her? The heathen, to whom the Church then sent her missions, were as well instructed in human science as she was herself. Now, the heathen are as much lower on the scale of intelligence as the Church is higher; and does this fact create no additional obligation? Besides, where is the Divine command to restrict ourselves to *one mode* of propagating the Christian religion? The apostles certainly had *two*. They preached; and then, by the laying on of hands, they instrumentally conferred extraordinary gifts of teaching, prophecy, government, tongues, and miracles, on certain of the converts. The first we do as they did; the second, in the only manner within our power; namely, by a course of instruction. And, as the command to do a thing includes the means which are necessary for its performance, this, being essential to the accomplishment of the work enjoined, is also commanded. Moreover, by what authority do we limit the meaning of the Savior's last command, to the public, oral, formal proclamation of it to a congregation? When has it been shown that the apostles delivered sermons in the manner of modern times? And why make *adults* the only object contemplated by the injunction? Should the Gospel not also be proclaimed to youth and children, and the manner of proclaiming it be suited to their years? Why tie up this blessed command, so full of good-will for mankind, to one single method of conferring the benefit? Why limit its applicability to one single combination of circumstances? Is the consecrated church the only place where the Gospel can be, where it ought to be preached? May the Gospel not be preached in an upper, private room? May it not be preached, in conversational tones and manner, to a single family? May it not be preached by the wayside, to a single traveler? May it not be preached in the Bible class, and Sabbath school, and even in the week-day school? and, then, may not the *media* of truth, common in such circumstances, be employed to make it known to the youthful mind? I would ask, too, if *the writing of Paul's Epistles* was not an act of obedience to the command under consideration? No one doubts that it was; and if so, and if a copy of his Epistle to the Colossians was made out for the Church of the Laodiceans,

was not the copying of the epistle in obedience both to the letter and spirit of the Savior's command? And when we, availing ourselves of the manifold copying powers of the press, *print* this epistle, and the other portions of the word of God, and distribute them by thousands, is not this obeying the command? And when we teach the unlettered to read the word of God for themselves, and thus enable them to confer the same ability on others, and to grow more in knowledge and grace than they otherwise would, is not this, also, obeying the command? Yes, verily: it is intelligent obedience. For the printing of the word of God, and teaching men to read it, are not something different from the work enjoined. They are not designed to open and smooth the way for the Gospel. They are not *preparatory* work. They are a *part* of the very work itself—as much so as the conferring of miraculous gifts of prophecy and teaching, or the writing of the Gospels, or the inspired Epistles, anciently were. The schools are—if they are what they ought to be—nurseries of piety, places and means for the direct inculcation of Gospel truth in youthful minds and hearts. They are folds where the lambs of the flock are to be fed.

It is time now to *show the place which education should hold in the system of modern missions.*

1. If we were to regard education simply as a convenient method of inculcating a knowledge of the Gospel on minds of a certain class, it may still properly be used by the missionary. So far as heathen youth are concerned, it is found, in practice, to be the only method of getting early access to their minds—the only method of preaching the Gospel to them. It is often the most direct and effectual means of bringing others, and especially parents, under the preached Gospel. The visitation and superintendence of schools, also gives a fine field of usefulness to missionaries recently come upon the ground, and not enough acquainted with the native language to preach formally to the adults. It is almost the only thing they can do; and, in the larger missions, there will almost always be some missionaries in this condition.

2. In barbarous, Pagan countries, if we would make any use of the press and the printed word of God, elementary schools are indispensable. If we withhold the Bible from the Pagan, no matter how, in what respect does our policy differ from that of the Church of Rome? I need not say that books and the press are useless, in a community which cannot read.

3. Ages of experience in Protestant Christendom have shown,

that connecting a small system of schools with the stated and frequent preaching of the Gospel, is wise, as a means of increasing the effect of preaching, and the durability of its influence. And if it be so within the bounds of Christendom, why not beyond? The ministry, throughout the world, acts under one and the same commission, and is governed by one and the same code of laws. The Gospel they preach is the same. Human nature, with which they have to deal, is the same. If the circumstances differ, as they do, very greatly, the difference only shows the greater need of connecting schools with preaching, among those who know not the Gospel. The ordained missionary will, indeed, engage no more than is necessary in their elementary instruction. He will commit this, as soon as may be, to native teachers. But, when occupying a fixed station, he will no more be without such schools than the pastor at home, and no more will he withhold from them his fostering care and watchful guardianship. The missionary who has these schools around him, and the missionary who has them not, will do well, from year to year, to compare their respective congregations, and the results of their preaching. Let their native Churches also be compared, and their prospects among the rising generation.

4. After all, we cannot undertake to educate the youth of the whole heathen world, nor even any considerable portion of them. The labor and the expense are both out of the question. Whatever it may be proper or desirable for us to do, in a general point of view, the scantiness of the means placed at the disposal of missionary societies renders it expedient, yea, unavoidably necessary, that schools, at the expense of such societies, be established on a limited scale. We can educate only the few, and they must educate the many. Our pupils, as far as possible, should be select, and selected with some regard to the ulterior employment of the most promising of them, as helpers in the mission. Our schools should be model schools. They should be nurseries of teachers. They should be introductory to the higher seminary, and preparatory to it. The preached Gospel must, at all events, be sustained, and the number of schools should be regulated by the means placed at the disposal of the Society, and the balance remaining of what is appropriated to the mission, after providing for the support of its preaching members. Still, I must doubt—if missionaries are not to be mere itinerants; if they are to have a fixed residence, and operate within the bounds of some one district—whether the Church has any right to insist upon their laboring

wholly without schools, or, in other words, without a system of means in operation around them, for rearing up native helpers and successors in their work. Do the Scriptures confer any such right on the Churches? Do they impose any such obligation on the missionary? Had missionaries the power of conferring supernatural gifts, by the laying on of their hands, as the apostles and some of their associates had, the case would be very different.

5. While I assert the legitimate use of schools as one of the means of propagating the Gospel in foreign missions, and while I maintain the right of missionaries to be furnished with them, to a certain extent, I would suggest a general rule in relation to their establishment—having respect, in this rule, to the average amount of funds which experience has shown may be relied on by missionary societies, and the proportionate demand which will be made on these, for sending forth and supporting preachers of the Gospel. The rule is this: *That the system of education, in all its parts, so far as it is supported by the funds of the mission, should have a direct reference to the training up of native teachers and preachers.* To this, in the smaller missions, and, also, in the less concentrated missions, there must be exceptions. A liberal construction should always be given to it. In some missions, as among the Tamul people of Ceylon and South India, the rule itself may require a considerable number of schools; to awaken attention, give tone to the public mind with respect to education, furnish a better selection, give importance to the subject, in the view of the select pupils, open a field for the occasional trial of their powers, while pursuing their studies, and strengthen their motives to arrive at high attainments. Still, whatever scope is allowed for the exercise of discretion, in arranging and managing the details of the system, there will be a great practical advantage in having the one definite object proposed by this rule. And it is a question, whether missions themselves ought not to be established, organized, and prosecuted, with more reference to the same end. Are not many of our missions modeled as they should be, if our object and expectation were to furnish a *full* supply of preachers from Christendom, for all the nations of the heathen world now and for ages to come—and as they should not be, if our object be to imitate the apostles, by throwing the great amount of permanent labor upon converted natives, and introducing what the Holy Spirit may be expected to make—a self-sustaining, self-propagating Christianity?

The plan suggested would involve a seminary of a higher order in each considerable mission, which would receive pupils from the

preparatory schools, and conduct them through a course of liberal education, more or less protracted. These seminaries should be commenced on a small scale, and enlarged no faster than shall be necessary. They should combine the college and the school of theology. The notion that instruction in the principles of human science must precede the study of theology, is derived from the schools of philosophy, and is not countenanced by the word of God. The plain, simple theology of the Scriptures, can be taught to youth, and even to heathen youth, in every stage of their education. The institutions should be eminently missionary institutions. The whole course of education, from beginning to end, should be Christian. It should be no part of the object of these seminaries to educate natives for the law, nor for medicine, nor for civil affairs, nor for trade, except so far as this will directly promote the legitimate objects of the missions with which they are connected. The course of instruction should be planned with a view to raising up, through the blessing of God, an efficient body of native helpers in the several departments of missionary labor—to be teachers of schools, catechists, tutors, and professors in the seminaries, and, above all, preachers of the Gospel, pastors of the native Churches, and missionaries to the neighboring heathen districts and countries. For this purpose, the seminaries should be furnished with competent teachers, and with all necessary books and apparatus; and a press should generally be in their neighborhood.

These missionary seminaries will be as really subordinate to the preaching of the Gospel, as are the theological seminaries of our own country. If we teach in them, and, in so doing, turn aside, in any degree, from the formal ministry of the word, it will be that we may multiply teachers and ministers of the word. Our object will be the more effectually to plant those instrumentalities which, with God's blessing, will secure for the Gospel a permanent footing and constant increase in heathen countries.

Our protracted discussion now draws to its conclusion. We should not forget, however, to glance at the claims of education among the oriental Churches. The oriental Churches are the Coptic, Syriac, Greek, and Armenian, and they number about six millions of souls. The Copts are found in Egypt; the Syrians, in Syria, Mesopotamia, the mountains of Koordistan, and on the western shore of Hindoostan; the Greeks, in Greece, European Turkey, and Asia Minor. Many of the Arabs in Syria are of the Greek Church; and so is the Georgian nation, living at the northern base of Mount Caucasus, between the Black and Caspian Seas.

The country of the Armenians lies between Asia Minor and Persia, but the Armenians are a commercial people, widely scattered. About a hundred thousand Maronites, on Mount Lebanon, and some thousands from each of the sects before-mentioned, are converts to Popery. These are relics of the Churches planted by the apostles. To them were first given the oracles of God, and from them emanated the light of the glorious Gospel which shines upon us. "But, in treading over again the tracks of the apostles," says the Rev. Mr. Smith, "I have sought in vain for an individual that now breathes the spirit of Jesus, unless he had borrowed it from a foreign source." I shall content myself with affirming, that the state of education and intelligence is much lower now, in the countries where the oriental Churches are found, than it was in the apostolical times. But even if it were not, regarding education as taking the place of miraculous gifts, and as our only means of raising up teachers and preachers, it is to be numbered among the legitimate objects of modern missions to these Churches. The necessity for schools sustained by missionary societies, is, however, less urgent among the oriental Christians than in heathen nations; and recent indications encourage the belief, that we may pretty easily and without great expense "provoke" those Churches to do far more than they are now doing in the way of self-instruction.

Thus the case stands. Apostolical usage has been urged upon us to exclude the use of education from our missions, only because the immense difference in our circumstances has been overlooked. It has been forgotten that their missions were to the most civilized nations of the world, and that ours—I speak now only of those to Pagans—are to the least civilized; that theirs were to a people comparatively educated and refined, and ours are to a people uneducated, and to a great extent barbarian, and even savage; that miraculous gifts were conferred by the Holy Ghost upon their Gentile converts, so that the Churches might be promptly and effectually supplied with pastors and teachers, while, notwithstanding the present intellectual degradation of heathen nations, infinite Wisdom no longer sees it best to bestow such gifts. Thus far the comparison is against us; but now the tables turn. We have a knowledge of the world such as they had not; facilities for traveling far exceeding theirs; paper, printing-presses, printed books, where they had only the papyrus, parchment, the written page, and the voluminous and costly manuscript. In these circumstances, so diverse from those of the apostles, why demand of

us that we use no means for publishing the Gospel except what they used? Are not means, and opportunities, and talents to be employed—providential gifts bestowed upon us with special reference to the advancement of God's kingdom of grace on earth? Why, when the Head of the Church bids us go into all the world, and has provided for us railroads, and steamboats, and the thousand improvements in modern navigation, should we go on foot, or venture out to sea, without compass or quadrant, in some "ship of Alexandria?" Why, when he bids us make known the Gospel to every creature, should we depend only on the living voice and the manuscript? Why should we not avail ourselves of the progress of mind, of art, of science? Is it said, that means are nothing in themselves, that the power which must accomplish the work is of God, and that an extended array of instrumentalities has a tendency to make us rely on them and forget his power? This is all true. But did Paul do less because his planting was nothing by itself, and God must give the increase? Did he not exert all his strength, and plant and water, and become all things to all men, and put into requisition every possible means to save them? Unquestionably he did; and so should we. Creation, education, grace, and providence go to make up the degree of our accountability. Still it is a precious truth, that we are no less dependent on the influences of the Holy Spirit than the apostles were. None of our plans will succeed, none of our efforts prosper, without his influences. Go where we will, if the Holy Spirit go not with us, our missions, however vigorously prosecuted, will fail. Missionaries and their directors and patrons have not felt this dependence enough. There is no danger of feeling it too much. When weak in ourselves, we are strong in God. But faith is not the only grace we are to exercise. We must practice obedience. We must act, as well as believe. Looking unto Jesus, we must do with our might whatsoever our hand findeth to do, for the honor of his name and the advancement of his cause on earth.

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## THE DUTY OF THE CHURCH IN REGARD TO THE WORLD, BY REV. JOHN HARRIS.

"Ye are my witnesses, saith the Lord, that I am God," Isaiah xliii, 12.

There is one important respect, in which all objects in the universe, from the atom to the archangel, unite: all are witnesses for God. He who made all things for himself, has *so* made them, that, voluntarily or involuntarily, according to their respective

natures, they distinctly attest the Divine existence and character. He has not left it contingent whether they give such testimony or not. The great name of the Maker is inwoven into the texture of every thing he has made. So that even if the creature possess a will, and that will become depraved, and guiltily withhold its intelligent testimony to the Divine existence, an eloquent and incorruptible witness is still to be found in the physical constitution of that creature. If the fool shall say in his heart, "There is no God," every pulse of that heart replies, "There is;" and every atom of that vital organ adds, "He is thy Maker."

As the nature of the material witnesses differs, it follows, of course, that the manner in which they render their evidence will vary accordingly. In regard to some of them, the marks of design and beneficence are so obvious, that they may be said to be ever speaking for God, without solicitation—the Divine signature is visibly imprinted on their surface. In regard to others, the evidence lies deeper, and must be sought for patiently. In such cases, while the witnesses are under examination—while the investigation is proceeding from link to link in the chain of evidence, the ungodly sometimes unseasonably exult, and the timid and uninformed believer in revelation trembles for the issue. But he need not. Let him only wait confidently, as God does, till the examination be complete—till the inquiry has reached the last link of the chain, and that link will invariably be found in the hand of God.

Chemistry, once the stronghold of the skeptic, has long since discovered that no substance in nature is simple and unmixed: in other words, that every thing is in a *made* state—that even the atom is an artificial, manufactured thing; so that an argument for God lies hid in every particle of which the globe is composed; and a witness is in reserve in every pebble we pass; and a final appeal is lodged for Him in the elements, or first principles, of all things: thus demolishing the altar which skepticism has erected to the eternity of the world, and replacing it by an altar dedicated and inscribed to the divine Creator. So that if we hold our peace or withhold our homage, the very stones will cry out.

Geology—the voice of the earth, the Pompeii of natural religion, the witness now under examination, a witness raised from the grave of a former world—is producing her primitive formations to show that even *they* are in a *made* state, and her fossil skeletons to show that they bear indubitable marks of having come from the hand of the one great Designer: leaving us to infer that, could we

reach the foundation of the earth, we should find it inscribed with the name of the divine Architect; that, could we penetrate the central atom of the globe, it would speak for God; and thus impelling us to erect, out of the wreck of a former world, a temple to Him who hath created all things new.

Astronomy leads us forth into the vast amphitheatre of nature, to gaze on ten thousand times ten thousand burning worlds: and are they not all witnesses for God? For are they not all *in motion?* This is not nature, but miracle. The first miracle was the production of matter; the second, to make that matter move. Its natural state is rest; but here are unnumbered myriads of material worlds in motion, out of their natural state, in an artificial, constrained, preternatural state. They are all God's witnesses. The stars in their courses fight against irreligion. Each of them, obediently followed, is a star of Bethlehem—a guide into the Divine presence. Each of them rushes through immensity as a miracle and a messenger from God to the universe, proclaiming, "There is a God, and the hand of God is upon me;" and all of them unite—yes, this is the real music of the spheres, the chorus of creation!—all of them unite in proclaiming his eternal power and Godhead. In the estimation of the Psalmist the creation is a vast temple; and often did he summon the creatures, and join them in a universal song of praise. And John heard the chorus. The noise and din of a distracted world may drown their voices here; "But," saith he, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever!" Thus nature, with all her myriad voices, is ever making affirmation and oath of the Divine existence, and filling the universe with the echo of his praise.

But since the period of the creation a new state of things has arisen, and a new order of witnesses has, consequently, become necessary. Sin has entered the world. Man has fallen away from his Maker, and has renounced the Divine authority. To say, therefore, that there is a God, and that that God is wise, powerful, and good, is only to say, in effect, that there is ground for the greatest apprehension and alarm; for sin is a guilty impeachment of that wisdom, a hostile defiance of that power, and a willful affront of that goodness. The question, therefore, now arises, What is the course which the offended Majesty of heaven is likely to take toward us? What, under these new circumstances, are

the new terms on which we stand with him? *Will* justice have free course against us? And, if not, what is to turn it aside? On this anxious topic nature has received no instructions, and is silent. "The depth saith, '*It is not in me.*'" Clouds of gloom have gathered and settled into thick darkness around about his throne, and whether the light that will eventually burst forth from that gloom will be a fierce flash to scath and destroy, or a genial ray to enkindle hope, nature could not foretell. By the introduction of sin, our condition had become preternatural, and the voice that speaks to us, therefore, must be supernatural. God must become his own witness.

And he did so. Breaking the fearful silence which sin had produced, and which might have lasted for ever, he spoke to us. And every accent he uttered was an accent of love. His first sentence contained hope for the world. He signified that it was his divine intention to save, and announced, at once, a coming Redeemer. Then *God is love!* The great question is answered—the grand secret has transpired, that *God is love!* And the world must know it. The vail which sin had raised between God and us has fallen—and, behold, "God is love!" And every creature under heaven must hear of it. The happiness of every man depends on his knowing it. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou has sent."

But if the knowledge of the Divine character be thus indispensable, how shall that knowledge be made most accessible and available? As nations multiply, and one generation succeeds another, how shall this sacred treasure be preserved and transmitted? Depravity will tamper with its holiness; who shall guard it from polluted hands? Penitence and fear will question its truth; who shall encourage them to believe it? Unbelief will dispute its authenticity; who shall bear witness for God? All will need it, for it is essential to salvation; how shall it be made accessible?

Now these questions have been anticipated by the eternal Mind, and all these necessities provided for, in his purpose of instituting a Church, a society of witnesses for God. The design of this divine institution, indeed, is twofold—partly to promote the welfare of its own members, but principally to be a witness for God, an instrument of his mercy to the world. It is first a focus, in which all the light from heaven should meet, and all the sanctified excellence of earth be collected and combined; that it might next be a centre, whence the light of truth might constantly radiate, and pour forth in all directions over the face of the earth.

And, accordingly, the general remarks to which I would now solicit your devout attention, relate to the following important positions: that the Church of God is expressly designed, in its relative capacity, and as the depositary of the knowledge of salvation, to be his witness to the world; that in every age it has prospered or declined, in proportion as it has fulfilled or neglected this special office; that its motives and its responsibility for answering this end are greater now than at any preceding period of its history; and that this consideration should induce its members anxiously to survey its wants and its resources for answering that end: and may the divine Founder of the Church be graciously present by his Spirit to aid our meditations!

First, then, I would illustrate the great truth, that the Church of God is expressly designed, in its relative capacity, and as the depositary of the knowledge of salvation, to be his witness to the world.

Passing by all the interesting illustrations of this truth, which might be drawn from antediluvian and patriarchal history, let us confine our attention to the Jewish and Christian Churches. And here, on viewing these Churches together, as parts of a great whole, we are instantly struck with the different ways in which they concur to answer their design as witnesses for God. The Jewish Church was a local stationary witness; and the duty of the world was to come and receive its testimony: the Christian Church is not local and stationary, but it is to go to the world. The Jewish Church was an oracle, and the world was expected to come and inquire at its shrine: the Christian Church is an oracle also; but instead of waiting for the world to come to it, it is commanded to go into all the world, and to testify the Gospel of the grace of God to every creature.

In accordance with this representation of the Jewish Church, we find that it contained every prerequisite for answering its end as a stationary witness for God; nothing was omitted calculated to promote this object; its early history was a history of miracles, to excite the attention, and draw to itself the eyes of the wonder-loving world; its ritual was splendid and unique; its members were distinguished in character from those of every other community on the face of the earth; its creed, or testimony, was eminently adapted to the existing state of the world, for it proclaimed a God, and promised a Savior; its members possessed a personal interest in the truth of the testimony they gave; and, what was especially important, its geographical position was central. That

large portion of the earth whose waters flow into the Mediterranean, is the grand historical portion of *the world* as known to the ancients. Judea was situated in the midst of it, like the sun in the centre of the solar system. Placed at the top of the Mediterranean, it was, during each successive monarchy, always within sight of the nations; and its temple-fires, like the Pharos of the world, were always flinging their warning light across the gross darkness of heathenism—protesting against idolatry, witnessing for the one living and true God, inviting the nations to come and worship before him, and foretelling the advent of One whose light should enlighten the world.

Thus studiously adapted, and divinely qualified to act as a stationary witness for God to the world, the Jewish Church is called on in the text to appear in this its official capacity, and the idolatrous nations are summoned to Judea to receive its testimony. Ages had elapsed since that Church had been called into existence, but still the worship of idols prevailed. Now, therefore, God is sublimely represented as determined to bring the great question to a close; his voice is heard issuing his mandate to all the nations of the earth, to all the idols and their votaries, to appear in Judea; and then calling forth the Israelites to give evidence in his behalf. "Bring forth the blind people that have eyes, and the deaf that have ears; (the senseless idolaters;) let all the nations be gathered together, and let the people be assembled: what God among *them* can show us former things? Let them bring forth *their* witnesses, that they may be justified; or, if *they* cannot do it, let them hear *me*, and acknowledge that what I say is truth. Ye people of Israel are my witnesses, saith the Lord, that I, even I, am God, and beside me there is no Savior."

As if the Almighty had said, "It is high time to bring this great controversy to a final decision; let all my rivals come." And we are to suppose them assembling: Moloch, "besmeared with infant blood," and all the cruel gods of the Ammonites; Rimmon, Ashtaroth, and all the licentious idols of Syria; Baal, Dagon, Tammuz, and all the false deities of Phenicia; Apis, and all the monster-deities of Egypt. "Let them come from their fabled resorts in Ida, from the heights of Olympus, from the shrines of Delphos and Dodona, from their temples, groves, and hills—the whole pantheon—the thirty thousand gods of heathen mythology, with all their retinue of priests and worshipers. And now," saith Jehovah, "having assembled, let them produce their witnesses to justify their conduct in receiving worship; and for this

end, let them prove that one of their pretended prophecies was ever fulfilled. I am content to rest my claims on that single proof. Are they silent? Then let my witnesses stand forth; let the nation of Israel appear. Descendants of the patriarchs, children of the prophets, *ye* are my witnesses. Testify in my behalf before this assembled and idolatrous world. Read in their hearing the history of my conduct toward you, from the day that I brought you out of Egypt to the present moment, and they will be constrained to admit the fact of my existence, and the doctrine of my superintending providence. Tell them of all the miracles I have wrought in your behalf, and thus you will be a witness to my almighty power. Inform them of all your apostasies from me, and rebellions against me, and of the way in which I have borne with and pardoned you—and thus you will be witness to my infinite patience. Tell them of all the predictions which I have caused my prophets to utter, and of the literal fulfillment they have received—and thus you will testify to my omniscience. Take them, in solemn procession, to Sinai, and repeat the laws which I there proclaimed when the mountain trembled—and thus you will attest my unspotted holiness and inflexible justice. Conduct them to my temple on Sion, lift up the vail of my sanctuary—let them see for themselves that no image stands in my shrine, no human sacrifice bleeds on my altar, no licentious rites pollute my worship—and thus you will be attesting the unity and spirituality of my essence, the purity and mercifulness of my character. Forget not to assure them that I am no respecter of persons—that there is mercy for *them*—that, as I live, I will not the death of a sinner. Lead them to the altar of sacrifice, and, as the victim bleeds, say to them, 'Behold, in a type, the Lamb of God, which taketh away the sin of the world.' Tell them that to him have all my prophets given witness, and let them hear the glorious things which they have witnessed. Let my servant Isaiah stand forth, and declare that upon that sacrifice I have laid the iniquities of mankind—that he is wounded for their transgressions, bruised for their iniquities—that the chastisement of *their* peace is upon him, and that with his stripes *they* may be healed—that he shall see of the travail of his soul, and be satisfied, for he shall save out of all nations a multitude which no one can number. Thus will you be my witnesses that I am God, and that besides me there is no Savior."

Now, such was the honorable office and the lofty intention of the Jewish Church; it was a stationary witness for God to the world; and the sublime scene described in connection with the

text is only the figurative realization of that idea. Through each successive age of that Church, this Divine mandate may be said to have been issued to the world, directing it to repair to God's witnesses in Judea; but the world heeded it not. Individuals, indeed, resorted thither from far-distant lands; but in all the regions whence they came idolatry still reigned. The leading nations had, each in succession, come into contact with God's witnesses; but, so far from receiving their testimony, they went on worshiping their idol-gods, and even essayed to enshrine them in the temple of Jehovah. Even the Jews themselves had lost the high and spiritual import of their own testimony. All things proclaimed that, if the world is to be enlightened and saved through the instrumentality of the Church, another Church must be set up, and another mode of witnessing be employed.

When the fullness of time was come, that Church was set up. You know its heavenly origin, its aggressive constitution, and its early apostolic history—all combining to prove that it was a new thing in the earth, a fresh witness for God. In another and a nobler sense than before, God became his own witness. The Son of God, in person, assumed the office. In this capacity he had been predicted: "I have given him," said God, "for a witness to the people." In this capacity he came; and, having traversed Judea in every direction—having found it hemmed in on all sides by the grossest idolatry—having found that he could nowhere step over its frontiers without entering the territory of an idol-god—having taken an ample survey of the world, what was his estimate of its moral condition? He lifted up his eyes to heaven, and said—for he found he could obtain no fit audience on earth—"O, righteous Father, the world hath not known thee!" And what, under these circumstances, was the course which he pursued? "To this end was I born," said he, "and for this cause came I into the world, that I should bear witness unto the truth," to the full manifestation of God. And, accordingly, his acts demonstrated the existence of God—his humanity imbodied the spirituality of God—his character illustrated the perfections of God. He was the true "tabernacle of witness." The glorious train of the Divine perfections came down and filled the temple of his humanity. God was manifest in the flesh. His character left no attribute of the Divine nature unillustrated; his teaching left no part of the Divine will unrevealed; his kindness left no fear in the human heart unsoothed; his meritorious death left no amount

of human guilt unatoned for. Wherever he went, and however he was employed, he was still winning for himself that title which he wears in heaven—"The Faithful and True Witness." But, chiefly, Calvary was the place of testimony. There, when *he* could say no more for God, he bade the cross begin to speak. There, when his *lips* had uttered their testimony, he opened his heart, and spake in blood. There was the summing up of all the promises, and of all the character of God; and the total was—*universal and infinite love.*

And now, if his first object had been thus to witness for God, his second was to arrange for the boundless diffusion of the testimony. No sooner had he worked out the great truth that *God is love*, than he provides that the world shall resound with the report. As if he had been sitting on the circle of the heavens, and surveying all the possibilities and events that could occur down to the close of time, he answers the objections to this design before they are uttered, anticipates wants before they arise, and provides against dangers before they threaten. Was it necessary, for instance, that he should first distinctly legislate on the subject? "Go," said he—and he was standing but one step from the throne of heaven—"go into all the world, and preach the Gospel to every creature." Still, plain as this command might at first appear, the duty which it enjoins is so novel, and the project which it contemplates so vast, that doubts are likely to arise as to its import and obligation; he repeats it, therefore, again and again—repeats it in other forms, as an old prediction that must be fulfilled, and as a new promise: "Then opened he their understandings, that they might understand the Scriptures, and said unto them, Thus it is *written*, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." But peculiar qualifications will be necessary: "Ye shall receive power from on high," said he, "after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." But peculiar dangers will assail them: "All power is mine," said he; "go, and you shall move under the shield of Omnipotence; lo! I am with you always, even to the end of the world." Thus making the most comprehensive provision, and taking the whole responsibility of success on himself, his last word to his witnesses was,

"Go"—his last act was to bless and dismiss them to their work—and the last impression he left on their minds was, that *his* Church was to be essentially missionary or aggressive.

And as this was the last indication of his will on earth, you know how far this first act in heaven corresponded with it. Let the scenes of Pentecost attest. The eternal Spirit came down—came expressly to testify of Christ—came to be the great missionary Spirit of the Church, to "convince the world of sin." You know how the witnesses began at Jerusalem, when the three thousand souls received their testimony. You know how their hesitation to quit Jerusalem and Judea was gradually overcome—how a Paul was added, like a new missionary element infused into their spirit—and you can conceive how they must have felt, in the terms of his new commission to be a witness to the Gentiles, as if their own original commission had been renewed and reinforced. You know how they were divinely allured further and further from Jerusalem—how vision after vision drew them on to invade the neighboring territories of idolatry—and how, at length, when even a Paul evinced a reluctance to pass the last limit of Jewish restriction—when even *he* scrupled to leave the confines of Asia—you know how a vision was seen far back in the western regions of idolatry—the emblem of Europe—in the person of the Macedonian suppliant, saying, "Come over and help *us*." Bursting that last inclosure, the outermost circle of restriction, he was not disobedient to the heavenly vision; and the Church found itself fully committed to its lofty office of traversing the world.

But was there no danger lest the Church should yet, under the influence of its old attachments, cast back a lingering look to Judea, lest it should debase and localize religion by regarding Jerusalem as its rallying point, and the temple as its home? Judaism, and the place where for ages it had dwelt, are forthwith swept away; henceforth but two parties are to be left on the earth: the missionary witnessing Church of Christ, and the listening world. Thus Judea, which had been the goal of the old religion, the resting-place after its wanderings, now became the starting-point of the Christian Church for the race of the world. The old economy had expected the world to be missionary, and to send to it. The new economy requires the Church to be missionary, and to send to the world. And if the waiting and stationary character of that Church had been emblematically represented by the bending cherubim on the mercy-seat, the new missionary Church was henceforth to be represented by another mighty angel,

flying in the midst of heaven, having the everlasting Gospel to preach to every nation, kindred, tongue, and people that dwell on the earth.

And now, we might have thought, the Savior has surely made it sufficiently apparent that his people are to be *his witnesses to the world*. Nothing more can be necessary to show that this great object enters into the very design and principle of his Church. But not so thought the Savior himself. Once more does he come forth and reiterate the truth. When we might have supposed that his voice would be heard no more, once again does he come forth and break the silence of the Church; and the subject on which he speaks is the missionary character of his Church. Not that his Church had lost sight of its office. His witnesses were carrying their testimony in all directions. But as if the angel having the everlasting Gospel did not yet speed on his way fast enough to satisfy the yearnings of infinite compassion, or as if he feared that angel would stop ere the whole earth, the last creature, had heard the Gospel testimony, he came forth personally, and announced, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him come, and take of the water of life freely." O! where is tongue that can do justice to the boundless benevolence of this final declaration of Christ? What is the comparison which can adequately illustrate it? Picture to your minds a large company of travelers, destitute of water while crossing one of the vast deserts of the east. For days previous they have had barely sufficient to moisten their parched lips; but now their stock is quite exhausted. Onward they toil for a time, in the hope of finding a refreshing spring. But the unclouded sun above, and the burning sands beneath, render some of them unable to proceed; they lie down, never to rise again. The rest agree to separate, and to take different directions, in the hope of multiplying their chances of discovering water. After long wandering in this almost forlorn pursuit, one of them finds himself on the margin of a stream. Slaking his enraged thirst, he immediately thinks of his fellow-travelers. Looking around, and perceiving one in the distance, he lifts up his voice, and shouts to him, with all his returning strength, to *come*. He communicates the reviving signal to another still further off, and he to a third, till the very extremities of the desert ring with the cheering call to *come*.

Brethren, that desert is the moral waste of the world; those perishing travelers—perishing by millions—are our fellow-men;

that living spring is the redemption of Christ; the first that drank of it was his Church; that Church, every member of it, directly or indirectly, is to lift up his voice to the world, with the Divine invitation to *come;* while the Spirit of Christ, speaking through them, gives the call effect. Every one that hears the call is to transmit it farther still, till it has reached the very last of human kind, and the world echoes with the welcome sound.

Brethren, such is the Scripture theory of the Christian Church. Its members are witnesses for Christ to the world. Every place to which their instrumentality reaches, is meant to be a centre for extending it to a point further still. Every individual added to it is meant to be an additional agent for propagating the sound of salvation onward, till a chain of living voices has been carried around the globe, and from pole to pole, and the earth grows vocal with the voice of the Church witnessing for Christ.

II. Now, if the design of the Christian Church be essentially that of a missionary witness, we may expect to find that every page of its history illustrates and corroborates this truth. No law of nature can be obeyed without advantage to him who obeys it—nor violated, without avenging itself, and vindicating its authority. The same is true of the laws of the Christian Church. And, accordingly, we find, *secondly*, that in every age it has prospered or declined just in proportion as it has fulfilled or neglected this primary law of its constitution. This might be demonstrated by an induction of the great facts of its history. But, on an occasion like the present, we must confine ourselves to general remarks.

And here need I remind you that the period of its first, its greatest activity, was the season of its greatest prosperity? that it expanded without the aid of any man's favorite instrumentality—learning, eloquence, wealth, or arms? that it achieved its triumphs in the face of it all? that though persecution ten times kindled her fires, the blood of the Church ten times put them out? that it saw some of its bitterest foes become its champions and martyrs, and new territories constantly added to its domains? that its progress from place to place was marked by the fall of idol temples—that the banners of the cross floated over the thrones of idolatry—and God caused it to triumph in every place? And why all this, but because the Church was acting in character, answering its end, fulfilling its office, as a witness of Christ to the world?

O! had we witnessed the activity of its first days—had we heard only of its early history and triumphant progress from land to land, how naturally might we ask, "How long was the Church

in completing a universal conquest? At what precise period did India embrace the faith of Christ? How long was it before China was evangelized? Was there not a year of jubilee on earth when the Gospel had been preached to the last of the species, and in what year did it occur?" Alas, for the Church, that these inquiries should sound so strange! and alas, for the world! and alas, too, that the most striking historical illustrations of the design of the Church, should be those drawn from its neglect of that design!

Need I remind you that the cessation of its activity was the cessation of its prosperity? From the moment the Church lost sight of its appropriate character, it began to lose ground to the world. Its members, instead of witnessing for God, began to bear false witness against each other. When it ought to have been the almoner of God to the world, it became the great extortioner, absorbing the wealth of the nations. When it ought to have been the centre whence radiated the light of life, it was the focus, drawing to itself the learning and the vain philosophy of heathenism. When it ought to have been the birthplace of souls, it was the grave of piety: so that, in order to live, it was necessary to leave it. When its members should have been the peace-makers of the world, it was a camp—the great school of war. When it should have been checking political ambition, it has been used as the great engine of states. When it should have been furnishing martyrs to the world, it has itself been a great martyrium, in which to witness for God was to burn. And the strength of the Church, which should have been all put forth in aggressive efforts, has been wasted in the strife of internal discords.

What was the history of the Christian Church—what *has been* the history of any branch of that Church, when it has once lost its essential aggressive character, but the closing scenes of Judaism enacted over again? What do we see, in such a case, but the spirit of piety displaced by the spirit of discord? Scribes, Pharisees, and Sadducees—the proud, persecuting, and worldly among its members? The great doctrines of grace supplanted by outward forms? What do we see but the Son of God rejected, betrayed for money, deserted by his professed disciples, delivered into the hands of his enemies, receiving the mockery of homage, crucified afresh, and put to an open shame? What, then, do we see in that Church but fearful signs of approaching judgments? till, at length, when it ought to have been vanquishing the world, the world, like the Roman army, advances, besieges, and destroys the Church.

But as every departure of the Church from its aggressive design is sure to be avenged, so every return to that character has been divinely acknowledged and blessed. Had we no facts at hand to prove this, the calls which our Lord gave to the seven Asiatic Churches, to repeat their first works, and his promises of prosperity if they did so, would lead us to infer it; the uniformity of the Divine procedure would warrant us to expect it; the very return itself implying, as it would, a Divine influence, would itself be a proof of it. But facts *are* at hand. The history of every Protestant Christian Church in Britain, during the last fifty years, demonstrates that every return to spiritual activity is, in so far, a return to Divine prosperity. Ascertain the measure of holy activity and devotedness in any Church, and you have ascertained the measure of its internal prosperity. So that a person might, at any time, safely say, "Tell me which branch of the Christian Church is the most Scripturally active and aggressive in its spirit, and I will tell you which is the most prosperous."

And the reason of this is sufficiently obvious. The planet is then moving in its appointed orbit; the Church is then moving in a line with the purposes of Omnipotence, and in harmony with its own principles. If, before, it had been hampered with forms, customs, and corruptions, at every effort which it now makes to move, some portion of these old incrustations of evil falls off; a desire to advance aright sends it to consult the word of God; a concern to retrieve its past indolence fills it with a zeal that calls on "all men, everywhere, to repent;" the conversions which ensue furnish it with the means of enlarging its sphere of activity. The existence of all this both proves the presence of the divine Spirit in the midst of it, and leads it to earnest cries for still larger influence; and thus, by action and reaction, an increase of its prosperity leads to importunate prayer for larger effusions of his impartations of the Spirit; and larger impartations of the Spirit necessarily produce an increase of Divine prosperity.

Brethren, look at the Christians and Christian denominations of Britain at present, and say, what but their activity for God, and the salutary effects of that activity on themselves, constitutes the sign and means of their visible prosperity? Take away this, and what single feature would remain on which the spiritual eye could rest with pleasure? Their orthodoxy? That would be their condemnation; for, if their creed be Scriptural, activity for God is necessary, if only to make them consistent with themselves. The numbers they include? The world outnumbers them; and it

is only by their aggressive activity, blessed by God, that they can hope to keep their disproportion from increasing. Their liberality? Apart from this Christian activity, where would be the calls on that liberality? It is this which brings it into exercise, and, by exercise, augments it. Their union with each other? This activity for enlarging the kingdom of Christ is almost the only bond which, at present, does unite them. Take away this, and almost the last ligament of their *visible* union would be snapped. Their spirit of prayer? That has been called into exercise almost entirely by means of their Christian activity; for, feeling the utter insufficiency of their own endeavors, they have earnestly entreated God to make bare his arm in their behalf.

Their aggressive spirit, then, in the cause of human salvation, whether at home or abroad, forms, at present, the principal sign and means of their visible prosperity. Amid scenes of political strife, it has brought to them visions of a kingdom which is not of this world. Amid scenes of ecclesiastical discord, it has provided one standard, around which all can rally against the common foe. Amid the icy selfishness of the world around, it has called forth warm streams of Christian liberality. It has given employment to energies which would otherwise have been wasted in the arena of angry controversy. It has given a *heart* to the Church, stirred its deepest sympathies for the world, brought large accessions to its numbers, enlarged its views, and brightened its visions of the reign of Christ; filled many of its members with a sense of self-dissatisfaction, of utter dependence on God, of aching want and craving desire for something more, and something better, than it yet possesses; so that its loudest prayers are prayers for the promised outpouring of the Holy Spirit: from all of which we infer that a full return, in faith and prayer, to the aggressive design of the Christian Church, would be a full return to its first prosperity.

III. Now, if such be the design of the Church, and such its illustrative history, let us, *thirdly*, attempt to enforce that design; and we shall find that the motives of the Christian Church, and its responsibility as a witness for God, are greater now than at any preceding period. Not only do all the original motives to this duty exist: they exist in aggravated force, and others in addition have come to reinforce them.

1. For instance, the first witnesses for Christ required no higher motive for duty than the Divine command of their risen Lord. They no sooner saw that he *designed* his Church to bear his

testimony to the world, than they hastened to obey. Brethren, that design is not merely essentially the same—it is now more apparent than ever. Could those first witnesses return to the Church on earth again, they would find that the history of every Church, since the time of Christ, had unceasingly illustrated and enforced that design, without a moment's intermission. "He that hath ears to hear, let him hear what the Spirit saith unto the Churches." And this is the language of the Spirit, as he conducts us over the ruins of once flourishing Churches: "Exist aggressively, or not at all. Behold, in the state of every existing Church, an illustration of the principle that to act the evangelical missionary Church is to prosper; to neglect it is to languish and perish."

2. "But is there the same necessity for a witnessing Church now as at first?" The wants of the world are more urgent than ever; or, what amounts to the same thing in the matter of our responsibility, we are better acquainted with them, and our facilities for meeting, as far as Christian instrumentality *can* meet them, are greater than ever. The map of the world, in the days of the apostles, was only the map of a province, compared with that which lies open before us. Every geographical discovery since has only served to enlarge our ideas of the great Satanic empire. O, in what a small minority does the Christian stand! What a fearful expanse of darkness around him—and that darkness how dense, and what hideous enormities does it conceal! *There* cruelty has its habitation, and feasts perpetually on human blood! There superstition has its temples, and its sacrifices of human suffering, and its music of human groans! There sin has its priesthood, its ceremonial of murder, and its ritual of lust!

By a very slight effort of the imagination, we can cause the hosts of evil to pass before us, and what a spectacle to behold! First come the Jews, out of all nations under heaven, each with a vail over his heart, and stained with the blood of the Just One! Next, nominal Christians, by myriads, and from all parts of Europe, headed by one who drags a Bible in triumph, as a dangerous book, and embraces an image or an amulet instead. Then comes the crescent of imposture, followed by Turkey and Persia, by large tracts of India, the islands of the Eastern Sea, Egypt, and northern Africa, the inhabitants of the largest and fairest portions of the globe. After these, the swarthy tribes of Africa, central, western, and southern, with their descendants of the Western Indies, laden with the spells of witchcraft, and covered

with the charms of their Fetish worship. Now come the aboriginals of the two Americas, and the islanders of the great Pacific—fresh from the scalp dance, the cannibal feast, or the worship of the snake-god. Next, the selfish Chinese, one-third of the species—in appearance all idolaters, in reality all Atheists—a world of Atheists, to whom all truth is a fable, and all virtue a mystery. Last comes India, the nations of southern Asia, and the many islands of the Eastern Sea—a thousand tribes, including infanticides, cannibals, and the offerers of human blood, dragging their idol-gods, an endless train, with Juggernaut at their head—worn with the toil of their penances, and marked with the scars of self-torture? And who are these that close the train? The Thugs of India, just discovered—a vast fraternity of secret murderers—the votaries of Kalee, who has given one-half of the human race to be slaughtered for her honor? O God, and is this *thy* world? Are these *thy* creatures? Where is thy Church? O, righteous Father, the world hath not known thee, and thy Church, appointed to declare thee, hath neglected to fulfill her trust! Christians, did you count their numbers as they passed? Six hundred millions, at least! Did you ask yourselves, as they passed, whither they were going? Follow them, and *see*. Can you do so, even in imagination, without feeling an impulse to rush and erect the cross between them and ruin? *That* is your office; *that* is the great practical design for which the Church exists—to go and testify this faithful saying, *that Christ has come to save them all.* "Ye are my witnesses, saith the Lord."

3. And this reminds us of another inducement: the testimony of the Gospel is divinely adapted to them. It is not the fearful burden of Isaiah, threatening judicial blindness and hardness of heart, or we might hesitate to go. It is Gospel. It is a message from pity to misery—an invitation from mercy to guilt. It is a gift from the fullness of God to the emptiness of man. The witness for Christ takes with him a treasure more precious than the ancient Jew, could *he* have taken the ark of the temple. Christian missionaries, you take with you tears—the tears of incarnate compassion; blood—the expiatory blood of the Son of God. "Before your eyes," said the apostle to the Galatians, "Jesus Christ hath been evidently set forth, crucified among you." Brethren, you go to India with the cross, to repeat the scenes of Calvary—to let the Hindoo see Christ crucified before his eyes. Do you feel sufficiently the grandeur of your message? You go to Africa with the identical Gospel that Paul took to Rome. You go to China with

the identical blessing that Christ brought from heaven. O, it was the consideration of their subject—its necessity, its adaptation, its infinite grace and glory—which fired the apostles—which made them think little of life itself when this was at stake—which made them wonder that any should suppose that persecution could affright *them* from their office—which gave them the air of embassadors, the port of kings—which would have led them, if necessary, to contend for precedence with an angel. You go to address a nature which, however depraved, was originally preconfigured to the truth; and the message you bear is divinely adapted to the moral state which that depravity has created, and the Spirit goes with you to give it effect. You go to tell the victims of imposture of essential truth—to point the eye of the Hindoo widow from the corpse of her husband, to Him who is the resurrection and the life—to tell the infanticide mother that she may save her offspring, and may press them to her heart—to tell the followers of Boodha of a true incarnation—and the parched pilgrim of the desert of a well of water that springeth up to everlasting life—and the devotee of the Ganges of the washing of regeneration, and the renewing of the Holy Ghost—and the self-torturing votary of cruelty that the name of God is Love—and the self-immolating worshiper of Juggernaut of the sacrifice offered once for all, and of the blood which cleanseth from all sin. O, find out the nation where guilt has been hourly accumulating ever since the time of the Deluge, and the command of Christ is, "Go to it!" And, having gone, challenge them to produce the one guiltiest man of their nation; and the command of Christ is, "Offer him redemption through the blood of the cross!" Have they, as many of the nations have, a fabulous tradition that such or such a cavern is the mouth of hell, ask them to lead you to it; for even there, could the dreadful spot be found, your commission would extend—to the very brink—for He whom you preach is able to save even to *that* uttermost.

Brethren, in testifying to the necessity and divinity of the Gospel, you occupy higher ground than even did the apostles. Since their day nearly eighteen hundred years have added their testimony to the fact that man, by searching, cannot find out God—that spiritual deliverance, to be effectual, must come direct from heaven; and nearly eighteen hundred years have only served to demonstrate the sufficiency of the Gospel remedy. Guilt, which might destroy a world, has been canceled by it; iron chains of sin have been burst asunder; hearts, filled with pollution, made habitations of God: where Satan's seat was, happy communities have

been formed; earth has been blessed by it, and heaven has been hourly growing louder in its praise. In affirming its *necessity*, then, all history is speaking in your voice; the nations that have perished—all the lost—rise up and confirm your testimony, and urge you to repeat it with a deeper, and yet deeper emphasis. And, in proclaiming its efficacy, the thousands who in every age have been saved by it urge you to speak louder in its praise; the chorus of all heaven comes to your aid, ascribing "salvation to the Lamb that was slain."

4. Again: think of the certainty that the testimony of the Gospel shall ultimately and universally prevail. We do not undertake to say that the present kind of Christian instrumentality *alone* will cause it to prevail—that no new machinery, no miraculous agency will come to its aid. But, whatever the means employed, the end will be gained, and gained as the result of *all* that had, in any way, been Scripturally done to obtain it; the Gospel, in the most enlarged sense, shall be preached as a witness to all nations.

Where now is Diana of the Ephesians? Where now are Jupiter and the gods of Greece? and where the whole Pantheon of Rome? The first Christians testified against them, and they vanished. Witnesses for Christ came to Britain, and where now are Woden and all the Saxon gods; Hessus and all the more ancient and sanguinary rites of the Druids? Brethren, the idols we assail have long since been routed; and the sword which we wield routed them. The gods of India are the same, under different names, which Italy and Greece adored: the sword of the Lord chased them from the west; and shall it do less now in the east? Many of them are already fallen. "Bel boweth down, and Nebo stoopeth." And the Christian missionary, approaching and standing before the most crowded temple and the firmest throne that idolatry can boast, is divinely warranted in taking up a burden against it, and saying, "Thy days are numbered, and thine end draweth near." Yes, if there be stability in a Divine decree—merit in the mediation of Christ; if any truth in the doctrine of his reign—any power in the agency of his Spirit—the prediction shall be fulfilled. Prior to the ultimate triumph of the Gospel, indeed, unnumbered events may transpire which have not yet been conceived. It is possible, even, that the affairs of the kingdom of Christ may, at times, assume a doubtful aspect, and his people may begin to wonder how *he* can retrieve them. But he *sees* no difficulty—he *feels* no perplexity. At any moment he can

touch some secret spring, which shall, silently and imperceptibly, but most effectually, change the whole aspect of his affairs. Looking on to the end, he sees nothing desirable which he has not provided for—nothing adverse which he has not provided against. The history of the world, to the latest period of time, is written already in his mind. Every province of idolatry and error has its limit and its date appointed there. The angel is already selected who shall eventually shout, "Babylon is fallen, is fallen." The chorus is appointed whose voices are to resound, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Halleluiah, for the Lord God omnipotent reigneth." Brethren, if we listen, we can hear that voice too; for even now are they rehearsing for the glorious day, and every hour increases the chorus, and every echo that reaches us rebukes our indolence as witnesses for God, and proclaims the dignity of our office, and the certainty of our success.

5. And then think what the consequences of that success would be. Civilization? The missionary of the cross, indeed, is the missionary of civilization. This the Gospel taught first at imperial Rome—cleansing her amphitheatre of human blood, and evincing that her boasted civilization had been only a splendid barbarism. Morality? The missionary of the cross is the missionary of morality. The Gospel produced charity even in Judea, humility at Athens, chastity at Corinth, humanity at Rome. And wherever it has gone, in our own day, liberty, morality, education, the arts of civilization, and the blessings of commerce, have followed in its train. It has extinguished the fires of the suttee, and called away the cannibal from his unholy feast. It elevates the barbarian into a man, and raises the man into a useful member of society. It turns the wandering horde of the wilderness into a civilized community, and calls it to take rank among the nations. There is but one art which the Gospel does not promote; as the peacemaker of the world, it steps between the ranks of war, and taking the weapons of death away, it declares that men shall learn war no more; and, joining their hands in amity, it says to them, "Love as brethren." O, could mere human civilization effect such results as these, how soon would her image be set up, and what multitudes would fall down and worship! But these are triumphs for the Gospel alone, and triumphs

which it achieves incidentally, by aiming at greater things than these.

The Gospel is the power of God unto salvation. It raises the savage into a man by making him a new creature in Christ Jesus; it prepares him for civil society by making him a member of a Christian Church. In the zeal of its new-found existence, that Church becomes a witness for Christ to others; the word of God sounds forth into all the regions round about; and similar triumphs result, only to be followed by similar labors and triumphs again. Thus every step of present success is a new facility for a farther advance, and an additional pledge of universal triumph.

O, there is a day—call it the millennium, or by any other name—there is a period yet destined to bless the earth, when it shall no more be necessary to witness for God, for all shall know him; the knowledge of his glory shall fill the earth, as the waters cover the sea. Happy state of Christian triumph!—a day without a cloud—the reproach of indolence wiped away from the Church, and of ignorance from the world. Truth shall have completed the conquest of error—Christ shall have given law to the world—and, impressing his image on every heart, shall receive the homage of a renovated race. Brethren, these are visions—but they are the visions of God—and let nothing rob us of the inspiration to be derived from gazing at them. They are visions, but visions painted by the hand of God—dear in every age to the Church of God—gazed on in death by the Son of God. Yes, then they were brought and set before him, and such was the joy with which they filled him that he endured the cross, despising the shame. Then, on the lofty moral elevation of the cross, all the ages of time, and all the triumphs of his Church, passed in review before him. He saw our missionaries go forth in his name to distant climes: again he looked, and saw them surrounded by ten thousand converts to his grace. He saw the vail fall from the heart of the Jews; and heard their bitter mourning as they stood looking at Him whom they had pierced. He saw Ethiopia stretching out her hands unto God. He heard his name shouted from land to land as the watch-word of salvation, and marked how its every echo shook and brought down the pillars of the empire of sin. He saw the race of Ishmael that now traverses the desert tracts of Arabia—the casts of India with their numbers infinite—the national Chinese—the Tartar hordes—the unknown and snow-concealed inhabitants of the north—the tribes of Europe—and all the islands of the sea; he saw them flocking into his kingdom, his grace the theme of

every tongue, his glory the object of every eye. He saw of the travail of his soul, and was *satisfied; his* soul was satisfied! Glorious intimation! Even in the hour of its *travail* it was satisfied. What an unlimited vision of human happiness must it have been! Happiness not bounded by time, but filling the expanse of eternity! His prophetic eye caught even then a view of the infinite result in heaven! His ear caught the far, far-distant shout of his redeemed and glorified Church, singing, "Worthy is the Lamb that was slain!" Brethren, if we would do justice to our office as witnesses for God—if we would catch the true inspiration of our work—we, too, must often cross, as he did, the threshold of eternity, transport ourselves ten thousand ages hence into the blessedness of heaven, and behold the fruits of our instrumentality there, still adding new joy to angels, new crowns to Jesus, new tides of glory to the throne of God. Realizing that scene, we should gird up our loins afresh, as if a new command had come down from heaven, calling us by name to be witnesses for God.

IV. We have now seen that the Christian Church is, in its very constitution and design, a missionary Church—that its history illustrates this truth, and that all the original motives for enforcing it still exist, and exist in ever-accumulating force. What, then, can be more appropriate for us, *fourthly*, than to survey our condition, and estimate our wants in relation to that design, to profit by that history, and to yield obedience to those motives.

1. Now it must be obvious that whatever else may be necessary, a vivid and all-pervading apprehension of the original design of the Church is of the first importance. "But do not our various aggressive efforts show that we have already recovered that apprehension?" To a very limited extent. Until recently, the Christian Church was well-nigh as local and stationary as the Jewish. And, as might be expected, considering the state of its piety, its movements, since it began to awake, have been fitful and uncertain, rather than healthy and regular. Are not its members, still, too content, generally speaking, with supporting a ministry for themselves alone; and thus resembling the local character of the Jewish Church? Is not the clear apprehension of its missionary design confined still to a small minority? Or, if felt by the many, felt only as a passing impulse—the result of an annual appeal, rather than as a personal obligation, and a universal principle? Or, if felt as a claim, felt as a duty to be easily devolved, and discharged by proxy?

Brethren, according to the theory of the Christian Church, every

one of its members is a witness for Christ. In making you, Christian, a partaker of his grace, he not only intended your own salvation—he intended the salvation of others by your instrumentality—he intended that you should go forth from his presence as a witness, conveying to the world the cheering intelligence that he is still pardoning and saving sinners—sitting on his throne of mercy, waiting to be gracious to them, as he has been to you. He says to you, in effect, "You have given yourselves to me, and I give you to the world—give you as my witnesses: look on yourselves as dedicated to this office—dedicated from eternity." Brethren, your very *business*, as a Christian, your *calling*, is to propagate your religion. Is the Gospel cause a warfare? Every Christian present is to regard himself as drawn to serve. Is there a great cause at issue between God and the world? Every Christian present is subpenaed as a witness for God. Look on yourself in *this* light, and you will not, on the ground of disqualification, dismiss the subject from your mind. You will not think that a mere annual subscription buys you off from that great duty for which God has made you a Christian. "I cannot *speak* for Christ," said a martyr, on his way to the flames, "but I can *die* for him." And, in the same martyr-spirit, you will say, "I cannot speak for Christ—would that I could—the world should hear of him; my *lips* cannot speak for him, but my *life* shall; *my* tongue cannot witness, but others can; and if property can aid, and prayers prevail, they shall." Brethren, this is simply the sentiment of Scripture; this was the spirit of the primitive saints. They looked on themselves individually as born to be witnesses for Christ—*ordained* to the office of diffusing the Gospel. Wherever they went the language of Christ was still sounding in their ears, "Ye are my witnesses—go into all the world." Is it true that he has said this to us? To the ear of piety he is saying it still—to the eye of piety he is here this day to repeat it—do you not behold him? Do you not hear him saying it to you—and to you? Never, till Christians feel themselves thus individually addressed, will the Church fulfill its lofty design as a missionary witness for Christ to the world.

2. A second requisite for this end is wisdom—wisdom to mark the characteristic features of the age, and the movements of the world—to appreciate the peculiar position of the Church in relation to them, and to apprehend and obey the indications of God concerning them. Never was there an age when the wide field of human misery was so accurately measured, and so fully

explored, as at present; and, consequently, there never was a time when the obligation of the Christian Church, to bring out all its divine resources and remedies, was so binding and so great. Never was there an age when science attempted so much, and promised so largely—challenging the Gospel, in effect, to run with it a race of philanthropy; and, consequently, never was there a time when it so much concerned the Church to vindicate her character as the true angel of mercy to the world; and to show that not by might, nor by power, but by the Spirit of God, the wounds of the world must be healed. Never was there a time when the elements of universal society exhibited so much restlessness and change—when the ancient superstitions exhibited so many signs of dotage and approaching death—when the field of the world was so extensively broken up, and ready for cultivation; broken up not by the ordinary ploughshare of human instrumentality, but by strange convulsions from beneath, and by bolts from an invisible hand above; and, consequently, never was there a time which so loudly called on the Christian sower to go forth and sow. And never was there a land blessed with such peculiar facilities as Britain, for acting as a witness for Christ to the world. Why is it that the Gospel is at this time in trust with a people whose ships cover the seas—who are the merchants of the world? Has He who drew the boundaries of Judea with his own finger—who selected the precise spot for the temple—who did every thing for the Jewish Church *with design*—abandoned the Christian Church to accident? And, if not—if he has placed the Gospel here with design, what can the nature of that design be, but that it should be borne to the world on the wings of every wind that blows? Say, why is it that Britain, and her religious ally, America, should divide the seas—should hold the keys of the world? O, were we but awake to the designs of God, and to our own responsibility, we should hear him say, "I have put you in possession of the seas; put the world in possession of my Gospel." And every ship we sent out would be a missionary Church—like the ark of the Deluge, a floating testimony for God, and bearing in its bosom the seeds of a new creation. Christians, ours is, indeed, a post of responsibility and of honor! On us have accumulated all the advantages of the past, and on us lies the great stress of the present. The world is waiting, breathless, on our movements; the voice of all heaven is urging us on. O, for celestial wisdom, to act in harmony with the high appointments of Providence—to seize the crisis which has come for blessing the world!

3. A third requisite is Christian union. It is in vain to talk of the beneficial rivalry of sects. This only shows that we are so much accustomed to our divisions, that we are beginning to see beauty in that which forms our deformity and disgrace. It is in vain to say that good is done notwithstanding our want of union. Is not the good which is effected abroad, effected by merging the disputes at home—in fact, by uniting? And would not a knowledge of our differences there be fatal to our usefulness? But the doctrine of Christ on the subject is decisive—"that they all may be one, that the world may believe that thou hast sent me." In other words, the visible union of Christians is *essential* to the conversion of the world. It is in vain to say that but little disagreement exists *as yet* among the Christian witnesses abroad; the seeds of discord only ask for time, and they will not fail to bear their proper fruit. But why have not the witnesses abroad differed? If they are right, must we not be wrong? And how is it that even we, on occasions like the present, can quit our denominational camps, and proclaim the truce of God? Both owing to the same means—by paying greater deference to the will of Christ than to the claims of party—by looking out on a world perishing—by erecting the cross for its salvation, and rallying around it; in a word, by reverting practically to the *design* of the Church. O, who is not ready to say, at such times, "Would that the whole Church could be converted into a Christian Missionary Society, and meet in that capacity alone!" The union wanted is not the union of one day in a year, but the union of every day—not merely a oneness of purpose, but, as far as practicable, a union of means for the attainment of that purpose. Here is one society calling aloud for agents, and pledging itself to raise the funds for their support; while another proclaims that it has agents ready, if it did but possess the means of sending them forth. Now the spirit we need is that which, on the first hearing of a statement like this, should induce the parties to sympathize in each other's wants, and, by uniting their respective means, to supply them. Brethren, the same obligation which binds the Church to act as a witness for God at all, binds it to do so in the best manner, and to the full amount of its resources. While division is making that which is already little, still less—not only would a spirit of union, by combining our resources, economize and increase them, but, by evincing a greater concern for the will of Christ than for the success of party, it would invite it—it would humbly challenge his blessing, for it would be a substantial fulfillment of his prayer.

4. And is not greater liberality wanted? Not that which waits for public excitement—that which gives, not a little from much, but much from a little—that which brightens into cheerfulness, and rises into prayer, as it casts its gift into the treasury, saying, "May this be a witness for Christ!" The liberality wanted is that which shall induce the wealthy Christian parent to offer up his pious son on the missionary altar, and to lay beside him, at the same time, whatever may be necessary to make the oblation complete. The liberality wanted is that which shall constrain the wealthy Christian to ascend that altar himself, taking with him all he has, and offering the whole as a missionary oblation to God. Talk not of sacrifice; do you forget that the world has been redeemed by sacrifice? do you remember the nature of that sacrifice? O, if you really *know* the grace of our Lord Jesus Christ, let the Church but sympathize with Christ in the travail of his soul; such acts of self-devotion would become of frequent occurrence, and new songs would burst forth in heaven!

5. The history of the Church would justify, and its present position demands, an increase of energy and zeal. I say this, not so much in relation to our missionaries as to our Churches. He must be ignorant, indeed, who does not know that rashness often passes for zeal, and that the path of wisdom lies between a blind impetuosity on the one hand, and a cold, calculating policy on the other. But blind must he be, also, not to perceive that much in the Christian Church, at present, which assumes the name of prudence, is timidity and unbelief in disguise; that, as missionary witnesses, we treat with God too much in the commercial spirit; that we do not trust him to any large amount; that we look too much at funds in reserve, and too little at promises in reserve. "Prove me me now," saith God, "whether I will not open the windows of heaven to bless you." But who thinks of accepting the generous challenge? Does not our conduct, in effect, reproach the first witnesses, and charge the confessors and reformers of later days with guilty rashness? If we are *only* prudent, what were they? Imprudent men, to venture life so recklessly as you did! Imprudent witnesses for God, to calculate present consequences so little, and to think so much of the future! And how insensible must you have been to say, when all the engines of martyrdom were brought out, that none of these things moved you! And how presumptuous to affirm that the promises of God warranted such zeal! How would you have stood corrected now! How much more cheaply might you have purchased distinction in

the Church now! But if distinction was your aim, well is it for your present fame that your zeal burned so long ago; for, though your names are now on every lip, and we boast that God raised you up, you could not now repeat your noble deeds without endangering your fame. Yours is zeal to be admired at a distance!

And yet, brethren, theirs, in truth, is the energy we want; the zeal of a Paul and the first disciples—of a Luther and the early reformers—of a Brainerd and our first missionaries; a zeal that would startle the Church; ay, and be stigmatized by thousands of its members—as what zeal has not been? zeal that would be content to be appreciated a century hence. The zeal wanted is that which, while it invites prudence to be of its council, would not allow her to reign; which, while it would economize its means, would be too frequent in its demands on the funds of Christian benevolence to allow them to lie long at interest—anniversary zeal made perpetual. The energy we want is that which springs from sympathy with the grandeur of our theme, the dignity of our office, and the magnificence of the missionary enterprise. O, where is the spiritual perception that looks forth on the world as the great scene of a moral conflict, and beholds it under the stirring aspect which it presents to the beings of other worlds? Where are the kindled eye, and the beaming countenance, and the heart bursting with the momentous import of the Gospel message? Where the fearlessness and confidence whose very tones inspire conviction, and carry with them all the force of certainty, and the weight of an oath? Where is the zeal which burns with its subject, as if it had just come from witnessing the crucifixion, and felt its theme with all the freshness and force of a new revelation? the zeal which, during its intervals of labor, repairs to the mount of vision to see the funeral procession of six hundred millions of souls—to the mouth of hell, to hear six hundred millions of voices, saying, as the voice of one man, "Send to our brethren, lest they also come into this place of torment"—to Calvary, to renew its vigor by touching the cross—to the spot where John stood, to catch a view of the ranks of the blessed above. Enthusiasm is sobriety here. In this cause the zeal of Christ consumed him—his holiest ministers have become flames of fire; and, as if all created ardor were insufficient, here infinite zeal finds scope to burn; "for the zeal of the Lord of hosts shall perform it."

6. And where is this flame to be kindled? where is the live coal to be obtained but from off the altar? It was there the witnesses of Christ, in every age, found it; and there they kept it bright and

burning. It was there that Christ himself sustained that zeal, in the flames of which he at last ascended as a sacrifice to God. Nay, what was that atoning sacrifice itself but a more intense prayer for the redemption of the world—the prayer of blood—a prayer so ardent that he consumed himself in the utterance—a prayer which is ascending still, and still filling the ear of God with its entreaties—a prayer from which all other prayers derive their prevailing power. And what was the object of that bleeding intercession? and what did he himself regard as the full answer to it? What but the advent of the Spirit, as the agent of a new creation? O, Christians, is there such a doctrine in our creed as the doctrine of Divine influence? Is there such an agent in the Church as the almighty Spirit of God? Is he among us expressly to testify of Christ—to be the great animating Spirit of his missionary witness, the Church? And is it true that his unlimited aid can be obtained by prayer—that we can be baptized by the Holy Ghost, and with fire? O ye that preach "believe and be saved" to the sinner, preach the same to the Church, "Believe the promise of the Spirit, and be saved." Ye that love the Lord, keep not silence; send up a loud, long, united, and unsparing entreaty for his promised aid. This, this is what we want; and this is all we want. Till this be obtained, all the angelic agency of heaven would avail us nothing; and when it is obtained, all that agency will be unequal to the celebration of our triumphs.

Witnesses for Christ, hear the conclusion of the whole matter: the cause of your Redeemer has come on in the heathen world—the cause of human happiness; the destiny of immortal myriads is involved; and the world is hushed, and waiting to receive your evidence. By the love of Christ, will you not go and testify in his behalf? The destroyer of souls is witnessing *against* him, and millions are crediting and confirming the dreadful testimony: will you not hasten to testify *for* him? Mohammedanism is denying his Divinity, and is placing an impostor in his stead; will you not attest that there is none other name under heaven given among men whereby we can be saved, but the name of Christ your Lord? China is denying his existence, and one-third of the human race believe it; will you not go to proclaim, "This is the true God and eternal life?" Hindooism is affirming that his name is Juggernaut, and that he—your Lord, the Savior of the world—that he loves impurity and blood; and millions believe it: will you not go and attest that "his name is Jesus, because he saves the people from their sins?" Shall his cross have next to

no witnesses of its benevolence? Shall his blood have no tongue to proclaim its efficacy? his cause no friends to espouse it? Witnesses for Christ, your Lord is in India, awaiting your arrival. He has obtained a hearing for you; and he is on the plains of Africa—at the gates of China, in the temples of Hindoostan—calling for his witnesses to come and testify in his behalf. And shall he call in vain? He is saying to his Church to-day, not for the third, but for the thousandth time, "Lovest thou me?" Then, by the blood which redeemed you—by the benevolent design of that redemption, that you might be my witnesses—by the wants of the world, waiting to hear you proclaim my grace, and perishing till they hear—by the certainty of your success, and the glories that would result from it—by the power of that cross which is destined to move the world—awake! arise to your high prerogative and office; call down the aid of the great renewing Spirit; and let every creature hear you say, "We have seen, and do testify, that the Father sent the Son to be the Savior of the world." "Ye are my witnesses."

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## ADDRESS DELIVERED BY DR. BANGS, AT THE OPENING OF THE MISSION HOUSE IN NEW YORK.

I CONGRATULATE the Board of Managers and the Society on the completion of this room, so well adapted to their own accommodation, and other purposes of the Society. The present prosperous state of the Missionary Society of the Methodist Episcopal Church, the extended sphere of its operations, the increase of its funds, the regular and systematic manner of conducting its affairs, together with the commodious room in which we are now assembled, may lead us, not unprofitably, to contrast our present advantages with its small beginnings, and the difficulties with which it had to contend, and the comparatively inefficient manner in which it carried on its operations. There are but few present—and they are the more valuable on that account—who were associated with us at the commencement of our operations; but these can bear witness to the truth of what I assert, while I make a few remarks respecting the origin of the Society, and the commencement of its labors.

It originated at a meeting of the preachers stationed in the city of New York, and the Book Agents, in the year 1819. At this time the following named preachers were present; namely, the Rev. Messrs. Freeborn Garrettson, Joshua Soule, Samuel Merwin, Nathan Bangs, Laban Clark, Thomas Mason, Seth Crowell, Samuel

Howe, and Thomas Thorp. At this meeting the Rev. Laban Clark presented a resolution in favor of forming a Bible and Missionary Society of the Methodist Episcopal Church. After a free interchange of thoughts on the subject, the resolution was adopted; and Freeborn Garrettson, Laban Clark, and Nathan Bangs were appointed a committee to prepare a Constitution, to be submitted at a subsequent meeting of the before-mentioned preachers. This committee, when met, agreed that each member should draft a Constitution, and, at a subsequent meeting, the one should be adopted which might appear the most suitable. On comparing these drafts, the one prepared by your present speaker was accepted; and, at a full meeting of the preachers before mentioned, after undergoing some verbal alterations, was unanimously concurred in, and ordered to be submitted at a public meeting of all the members and friends of the Church who might choose to attend the call, in the Forsyth-street church, on the evening of April 5, 1819. This was accordingly done, when your speaker was called to the chair. Addresses were delivered by the chairman, by Freeborn Garrettson, Joshua Soule, and some others; when, on motion of Joshua Soule, seconded by Freeborn Garrettson, the Constitution which had been prepared was adopted. After receiving subscribers to the Constitution, the following officers and managers were elected:

*Officers.*

Rev. Bishop M'Kendree, President.
Rev. Bishop George, First Vice-President.
Rev. Bishop Roberts, Second Vice-President.
Rev. N. Bangs, Third Vice-President.
Mr. Francis Hall, Clerk.
Mr. Daniel Ayres, Recording Secretary.
Rev. Thomas Mason, Corresponding Secretary.
Rev. Joshua Soule, Treasurer.

*Managers.*

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| Joseph Smith, | William Duvall, | James B. Oakley, |
| Robert Mathison, | Paul Hick, | George Caines, |
| Joseph Sandford, | John Westfield, | Dr. Seaman, |
| George Suckley, | Thomas Roby, | Dr. Gregory, |
| Samuel L. Waldo, | Benjamin Disbrow, | John Boyd, |
| Stephen Dando, | James B. Gascoigne, | M. H. Smith, |
| Samuel B. Harper, | William A. Mercein, | Nathaniel Jarvis, |
| Lancaster S. Burling, | Philip J. Arcularius, | Robert Snow, |

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| Andrew Mercein, | William Myers, | James Wood, |
| Joseph Moser, | William B. Skidmore, | Abraham Paul, |
| John Paradise, | Nicholas Schureman. | |

I cannot but reflect here, that of these forty persons only seventeen are now living; namely, four of the officers, and thirteen of the managers. Only five of the latter are members of the present Board; namely, Messrs. Hall, Burling, Dando, Skidmore, and Oakley. Of the dead, I trust I may say they have gone to their reward in heaven. May their successors fill up their places with equal fidelity and usefulness!

At the first meeting of the Board of Managers, which was held in a small school-room in Forsyth-street, an address, prepared by your speaker, directed to the members and friends of the Church throughout the United States, with a view to engage their co-operation in the work in which we had commenced, and, likewise, a circular, addressed to the several annual conferences, were approved, and ordered to be printed and circulated, both in pamphlet form and in the Methodist Magazine. And it was no small gratification to find, very soon, that our proceedings had been approved of by the Baltimore, Virginia, New York, and New England conferences: all of which passed resolutions recommending the Society to the patronage and support of the people of their charge.

The first auxiliary was the Female Missionary Society of New York, which was organized in July, 1819; and it has gone steadily on in its work of benevolence from that day to this. Other auxiliaries soon followed; so that, in a short time, all the annual conferences became auxiliary, assisted by branches in different directions.

About the time that this Society was established in the city of New York, the Missionary Society within the bounds of the Philadelphia conference was formed: and though it has never resolved it expedient to become auxiliary to this Society, it has exerted itself nobly in the grand cause, appropriating its funds for the promotion of the same benevolent objects; and we, therefore, hail it as a co-operative and effective agency in the missionary work.

It must not be thought, however, that this work went on without opposition. Some, whose piety was unquestionable, looked on with cold indifference; while others opposed it, as being an innovation upon Methodism, and calculated to cripple the energies of the itinerancy. I remember perfectly well, when the

Constitution was submitted to the General conference in 1820, an influential member denounced it as a radical measure, originating with the north, calculated to act injuriously upon the institutions of the Church, and to impede its career of usefulness. I merely mention these things to show how the most benevolent efforts may be misinterpreted, their objects maligned, and the actions of wise and good men misunderstood, even by those of whose integrity we have no reason to doubt. These things, however, so far from damping the zeal of its friends, only tended to excite it to greater ardor, until, finally, all objections and all these obstacles were silenced and overcome.

I have already alluded to the feebleness of its commencement. Notwithstanding its favorable reception generally, at its first anniversary, in 1820, the amount which had been received was only $823.04; and the amount expended, $85.76. The next year there were reported, $2,328.76; and expended, $407.87. Indeed, it seemed to be more difficult to expend than to collect, though the collections were sufficiently small. So difficult was it to diffuse the missionary spirit among preachers and people, that our bishops seemed afraid to select and appoint missionaries, and to draw on the treasury, lest they should trespass upon the funds of the Church: so that, from the time of its organization to the year 1832, a balance in the treasury was reported each year, though the greatest amount for any one year was but $14,176.11. From that time, however—which was the year the Liberia mission commenced—it has gradually increased in its resources; enlarged the boundaries of its operations, by taking in new fields of missionary labor, until, in 1839, its available funds amounted to $135,521.94; and, in 1840, there were expended $146,498.58; which, I believe, are the largest sums raised and expended in any one year.

It is not practicable, in this short address, to enter into a minute detail of all the missionary stations, both domestic and foreign—among the aboriginals of our forests, the slaves of the south and southwest, in Africa and in South America, as well as in the Oregon territory—nor have I the means, at present, of ascertaining the exact number of souls which have been brought into the fold of Christ by this instrumentality; but I think I speak within the limits of truth when I say, that more than sixty thousand souls have been brought to the knowledge of the truth by the labors of our missionaries. Indeed, several annual conferences have been brought into existence, in the new countries in the western states,

on territories which were first occupied by the missionaries supported by this Society; and, in one of the oldest towns in Massachusetts, namely, in Worcester, we had no Society until 1834, when it was entered by the Rev. George Pickering, under the auspices of this Society; and such were the blessed effects of his labors, that it has once been the seat of the New England conference, and numbers now two hundred and ninety-five members; and I perceive, from the Minutes, that the next New England conference is to be held in the same town.

Such, indeed, have been the blessed effects of the efforts of this Society in spreading the Gospel of the Son of God, that I think I may say in truth, without intending to disparage, in the least degree, others of a similar character, that it has exceeded all other missionary societies, whether in Europe or America, in proportion to the time it has existed, in bringing sinners from darkness to light, and from the power of Satan to God.

Having thus given this brief outline of the origin, labors, and success of this Society, permit me to make a few remarks on the advantages of the present age for spreading the Gospel of Jesus Christ among the nations of the earth, by means of missionary labors. I presume to say that there never has been a time so favorable for evangelizing the world as the present. Though wickedness is prevalent, and idolatry spreads its gloomy wing over a great portion of the earth, yet God has so chained Satan, and caused "the earth to help the woman," that nearly all external barriers to the entrance of the missionary are removed out of the way; violent opposition has well-nigh ceased, and those persecutions with which Christianity has been assailed in former days are no longer suffered. Look at any former period of the world, and see if you can behold any age in its history, when circumstances so favorable for the spread of evangelical truth ever existed. In respect to the antediluvian world, its wickedness had become so great, that in less than one thousand seven hundred years after the creation, they were all, with the exception of eight persons, destroyed by a flood. Look at Abraham, to whom the true God made himself known, and his descendants, the people of Israel: how few feared God and wrought righteousness! And even after their settlement in the land of Canaan, the erection of their temple, and the establishment of their worship—though God had made himself known to them by the most stupendous miracles, by prophets and priests—yet how few of them either feared God, or gave glory to his name! How often did they relapse into

idolatry, and disgrace themselves by the most obscene wickedness, while all the surrounding nations were wholly given to idolatry! Look at the state of the world when our Lord came. I need not dwell upon this period, as its wickedness in general is known and read of all men. And though the Gospel, after his resurrection, took a very rapid and general spread, yet what opposition and persecution, even unto bonds and death, did its advocates endure! Look at the most favorable state of the Christian world before the dark ages commenced, even when Constantine the Great, the first Christian emperor, was elevated to the throne of the Cæsars. This has been considered by some as the time when the New Jerusalem came down out of heaven to dwell among men; but I am rather of the opinion of Wesley, who believed that it was the time when the smoke issued from the bottomless pit, and obscured the peculiar glories of the Gospel, hiding the truth in a cloud of thick darkness. Look at the state of the world at the time of the Reformation. Though the great proportion of the European world was then nominally Christian, yet what opposition did Luther, Zuingle, Calvin, Cranmer, Knox, and their coadjutors, meet with, from the enemies of God and man!

Let us come nearer home. View the state of the world at the time that Wesley arose. In regard to pure and undefiled religion, it was scarcely known, as may be demonstrated from the opposition with which he had to contend.

Now, compare the present state with either of the beforementioned periods, or with any other which you may select from the page of history, and you will not ask, "What is the cause that the former days were better than these?" for these days are incomparably better, in every respect, for political and civil freedom, for the means and capabilities of human happiness, for the acquisition of knowledge, for scientific and artistic improvement, and, above all, for the facilities of spreading the Gospel of God our Savior—to which all the other means of improvement, by a wise use of these providential indications, may be made both subordinate and subservient.

Look for a moment at the present state of the world. Where is there a spot—except, indeed, where the Romish Church is predominant—where the feet of the Protestant missionary may not tread? Already the missionaries of the cross have gone to Africa, to the different countries of Asia, to the islands of the seas, to the aboriginals of our own country; in all which places God has signally crowned their labors with success, in the awakening and

conversion of souls; and the time is not far distant, I humbly trust, when a shout shall go up to God, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ."

Among other favorable indications of the age, on which this hope is founded, one among the most encouraging is, the revival of experimental and practical religion among all denominations of Protestants. Time was, and that not long since, when pure and undefiled religion—the having the love of God shed abroad in the heart, the witness and fruits of the Holy Spirit—were ridiculed, even from Protestant pulpits, as fanaticism, or the effects of a heated imagination. But now, almost all orders of Christians are compelled to advocate these doctrines, whether they heartily believe and experience them or not, even to save their own reputation as Christian ministers. Such has been the force of truth upon the understandings and consciences of the people! This has led to a union of effort among the several evangelical denominations, to speed on the car of the Gospel of the Son of God. And when they shall all rise up in the strength of the Lord, harness themselves for the work, and unitedly enter the field of evangelical labor, in the name of the Lord of hosts, the enemy will quail before them, and sinners shall be converted by thousands; the Jews shall be restored, and the fullness of the Gentiles brought in; and "the people shall shout unto God, with a voice of triumph," crying, "Halleluiah! the Lord God omnipotent reigneth."

May this Society so conduct itself, so manage its affairs, be so thoroughly imbued with the missionary spirit, be so actuated by love and union, and go forward with that spirit of perseverance and energy, that it may have its full share in the glory of "conquering the world to our God and his Christ!"

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## MISSIONARY CIRCULAR.

At a recent meeting of the Board of Managers of "The Missionary Society of the Methodist Episcopal Church," the undersigned were appointed a committee "to prepare and send out circulars, containing such statistical and other information, and such facts and appeals, as they might deem likely to awaken interest in the cause of missions, and increase the funds of the Society." We, therefore, take the liberty of addressing this circular to you, as one equally interested with ourselves in the honor and success of the Church, to which in common we belong, and

to whose interests we have devoted our hearts and our lives. *The fact is, a crisis has arrived;* the co-operation of every minister and every circuit and station is indispensable, not merely to enable us to advance, but to replenish our exhausted treasury, and save us from the calamity of an unwieldly and paralyzing debt.

As members of the Board of Managers, and surveying the work from this central point, we know not how to speak as we would. The great mission field lies before us, white already for the harvest; the laborers are few; more are ready to go, but the means at command are scarcely adequate to support those already in the field. And yet the cry, "Come over and help us," is wafted on every breeze; it comes from our missionaries, and is echoed and re-echoed by a world's guilt and misery.

Look, dear brother, upon our own branch of the Church—the Church in which we were born and nurtured—the Church endeared to us by so many hallowed associations. Think of the honor God has put upon her, of the fields she has broken up, of the number she has rescued from sin, and placed in positions of wealth, honor, and usefulness. Think of the *missionary spirit* and labors of her Wesley, her Coke, her Asbury, and their co-laborers. Think of the thousands now reposing at ease under the vine these *missionaries* planted and watered with their tears; and then think of a Church which owes her *existence to missionary labors*—a Church having a membership of 649,740, and contributing only $84,045.15 a year, or less than the average sum of *thirteen cents* per member! Does this satisfy the conscience of the Church? Let us put the question to ourselves, and to every member through the length and breadth of our Zion.

Permit us to present to you, and, through you, to the members of your charge, the following

OUTLINE OF OUR MISSIONARY WORK AND EXPENDITURES.

| | |
|---|---|
| The whole appropriation made by the General Mission Committee is | $100,000 |
| Of this sum, there were appropriated to Domestic Missions | 23,400 |
| Foreign population, chiefly Germans, within the bounds of our conferences | 38,305 |
| Leaving for Foreign Missions | 37,300 |

1. In the African mission we have, including the superintendent, fifteen regular preachers and ten teachers. To cover the entire expenses of missionaries, teachers, interpreters, building and repairs, the Committee appropriated $21,000. Since the

appropriation, a superintendent, from whose piety and zeal the Church has reason to hope much, has sailed for his destined field. His outfit, salary, and voyage, will cost some $1,200.

2. The missionary in Buenos Ayres is sustained by American and English residents.

3. In Oregon we have *seven* missionaries. This is becoming one of our most promising and flourishing fields. The recent news is most cheering. The amount appropriated to this mission is $4,500. A reinforcement is soon to go out.

4. Two missionaries have been sent to California. The expense of establishing and sustaining this mission, during the first year, will be over $3,000.

5. In China we have three missionaries. Here is a wide field, and an earnest call for more laborers. This mission must soon be reinforced. The appropriation for the current year, for missionaries, teachers, schools, and buildings, is $7,000.

6. Our domestic missions are scattered over the whole of our territory, but are mainly on the western frontier, and among the Germans. In this latter department our success has been highly encouraging, and it has been determined to establish a mission in Germany itself.

### THIS YEAR AND LAST.

The appropriations for the present year, made by the General Missionary Committee, exceed those of last year by $16,000. We commenced last year with about $23,000 in the treasury; this year with almost nothing. Our collections this year must far exceed those of last. If they only equal those of the past year, we shall be embarrassed with a heavy debt.

### COMPARISON WITH FORMER YEARS.

The inquiry will naturally arise, how receipts compare now with those of former years? We regret to find, that neither the minutes of conferences nor the Treasurer's books give an answer by any means encouraging. We have followed the minutes in the following exhibit. The comparison is that of the past year with the highest amount of any former year; more generally, the year 1846 was the highest:

| | | | |
|---|---|---|---|
| Maine con....$788 92<br>East Maine... 507 39 | Together, 1,296 31 | Increase, | $491 00 |
| New Hampshire conference | | Increase, | 10 19 |
| Total increase | | | $501 19 |

| | | | |
|---|---|---|---|
| Vermont | | Decrease, | $246 39 |
| New England | | Decrease, | 211 74 |
| New York | $4,424 85 | | |
| New York East, | 2,483 89 | Making $6,908 74. Decrease, | 3,907 41 |
| Troy | | Decrease, | 2,349 51 |
| Philadelphia | | Decrease, | 324 47 |
| Pittsburg | | Decrease, | 752 49 |
| Baltimore | | Decrease, | 2,500 40 |
| Providence | | Decrease, | 685 69 |
| Oneida | | Decrease, | 458 46 |
| Black River | | Decrease, | 544 02 |
| New Jersey | | Decrease, | 800 35 |
| Erie | | Decrease, | 64 49 |

Total decrease in these twelve conferences.....$12,845 92

Several of the conferences not having held their annual sessions, and reports not having come in from others, we have given no statistics from them.

The above, we confess, is most humiliating. A Church growing in numbers and increasing in wealth, and yet doing less for Christ—her Lord, and man—her perishing brother. Little were we prepared for such a result, until the figures stood before us.

### PRESENT STATE OF THE TREASURY.

All the conferences except two, that report to the General Treasurer at New York, have held their sessions, and sent in the moneys they had on hand, and yet at this very time there is little more than enough to meet the drafts that have been acknowledged. Nothing short of a general appeal, answered by a general and liberal response, can save the Society from debt, embarrassment, and curtailment of the work already in progress. To have suffered this without a note of warning, and an appeal to the Church, would have been utterly inconsistent and culpable in the Board of Managers.

### TO WHOM THE CAUSE MUST LOOK FOR RAISING SUPPLIES.

All unite in saying to the preachers—the pastors of the Churches—You, dear brother, are the shepherd of the flock; you occupy the pulpit; the hearts of the people are with you; you go among them from house to house. They expect Christ's ministers to plead Christ's cause; Christ himself expects it. Then, as we love him, as we regard his last command, as we pity the souls for whom he died, and with whom we are to stand at his bar, let us be faithful to his great cause.

We are aware that most ministers, in our Church, particularly, are far from being wealthy; that most of them are poor; that many have but a scanty support themselves. But waking up a religious sympathy for those who are *so poor* as to have *no Bible; so poor*, as never to have heard *a single Gospel sermon in all their lives*, will make none of us poorer. Those who do most for missions, do most for their own pastors. The only true policy is to keep the streams of benevolence flowing. We *flourish at home* only as we are *aggressive abroad*. "The liberal soul deviseth liberal things, and by liberal things shall he stand." We repeat, then, the preachers are the agents. Other missionary associations, the Wesleyan and American Board, for instance, employ *four* secretaries each, besides other agents. We have but *one*. If he had the strength of a giant, and the activity of a Wesley, he could not extend his labors over the whole of this great country. His correspondence necessarily requires considerable of his time. Doubtless, with ordinary health and activity, he could visit many places; but, unfortunately, our Secretary's health for some time past has not been good. Should it, however, be ever so firm, still we say the work can be done only by our ministers, one and all, taking hold of it in good earnest.

### WHAT MAY BE DONE.

Preachers' meetings, district meetings, quarterly conferences, leaders' meetings, and missionary committees, can take up the subject, mature their plans, and employ the best assistance they can get, both among the ministers and lay brethren in their respective vicinities.

Whatever be the plan, it should *give to every member* the information necessary; set before every member his duty to the great cause of missions; and give every member and friend an opportunity to contribute. Never can the cause rest on a solid basis, until each member of the Church contributes as regularly to the cause of missions as he discharges any other Christian duty. We never wait for a stirring appeal to induce us to pray in our closets and families, to read our Bibles, and go to the sanctuary; no more should we in this work. Let the stirring appeal come—the oftener the better; but let us evince our fidelity to Christ, whether it come or not.

How many members of our Church are there who can give $100 annually! how many $50! and down to $5, and $1, and from that to the widow's two mites! How many about to give up their stewardship have money to leave that they scarce know what to do

with! Through you, allow us to say to them—nay, rather Christ himself says to them, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail on earth they may receive you into everlasting habitations."

CONCLUSION.

To you personally, and through you, dear brother, as the appropriate channel of communication with the Church, we make this appeal. Please to read this circular in all your appointments, and when your congregations are largest. We appeal for the love of Christ, and to all who love Christ; to our brethren, to our sisters, to our Sabbath schools, to those liberal souls who have already done much, and whose praise is in all the Churches. Let each inquire—Has my Savior's last command to his Church really come home to me as a matter of personal interest and duty? Have I really yet entered upon the work of self-denial for my Master's sake? Have I ever worn a less costly garment, purchased less costly furniture, fewer acres of land, put less money at interest, or said of this or the other indulgence, "I can do without it for Christ's sake—I can do without it for his sake for whom my Savior died; for his sake who has no Bible, and no one to tell him of Christ?" Come, dear brethren, let us consecrate ourselves to this great work to which our Master consecrated himself—glorifying God, and saving souls.

We are most affectionately, your brethren in Christ,

DANIEL SMITH,
DANIEL P. KIDDER,
DAVIS W. CLARKE,
FRANCIS HALL,
SCHUREMAN HALSTED.

*New York, September* 3, 1849.

THE END.

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